

A HISTORY OF EUROPE

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A HISTORY OF EUROPE

*A NEW, REVISED AND ENLARGED
EDITION IN THREE VOLUMES*

VOLUME ONE
ANCIENT AND MEDIAEVAL

VOLUME TWO
RENAISSANCE, REFORMATION, REASON

VOLUME THREE
THE LIBERAL EXPERIMENT

जवाहरलाल नेहरू

रुघोवर गुप्ता

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EUROPE

*RENAISSANCE, REFORMATION
REASON*

BEING VOLUME TWO OF
A HISTORY OF EUROPE

BY THE RIGHT HONOURABLE
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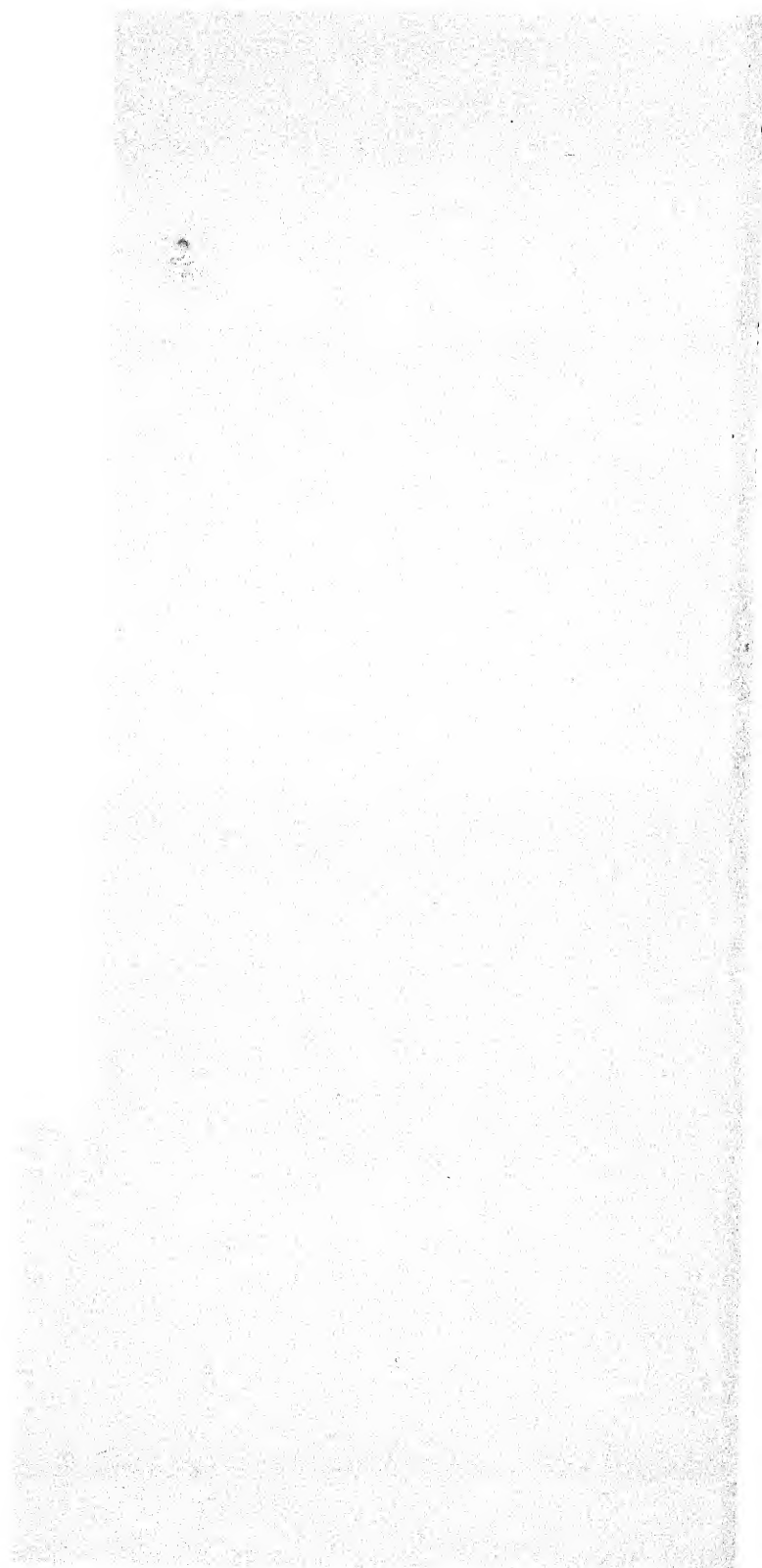
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A HISTORY OF EUROPE

VOLUME TWO



CHAPTER I

THE NEW EUROPE

Mediaeval and modern times. The wider world. Nationalism. Capitalism. Artillery. The Protestant Reformation. Catholic rivalries. Rapid spread of the Reformation. The age of religious wars. Their effect on France and Germany compared. French diplomacy and German Protestantism. Absence of religious war in England. Dying down of the religious motive in politics during the eighteenth century.

No single date can be chosen to divide the mediaeval from the modern world. The change was gradual and uneven, swifter and more complete in one place than in another, and never so complete over the whole field as not to leave behind it mediaeval patches, just as in the middle ages themselves we may find here and there flashes of the human mind which appear to be strangely unmediaeval, and to anticipate in ways which are almost uncanny the spacious outlook and complex sentiments of the modern world.

Mankind is slower to move than city dwellers in the western countries are always willing to allow. Modes of life and thought rooted in deep antiquity still exercise their empire in certain places and on certain minds. The belief in magical charms and necromancy, in astrology and witchcraft is not yet extinct. Some superstitions perpetuate themselves by a native and ineradicable vitality in peasant homes; others are specially embalmed in religious rites. The elementary mysteries of nature, the waxing and waning of the moon, the procession of the heavens, the secret forces of reproduction and growth have from time immemorial shaped the mythology of the European peasant. In Catholic Churches swinging censers still wave their incense round the coffin, as once they did, to chase away the demons who would waft the soul of the dead to eternal fires. Still as in the middle ages wonder-working miracles invite the pilgrim to be healed of his rheumatism, his gout, or his broken limb. If the present age has new shrines and other modes of locomotion, and Lourdes has replaced Compostella and Canterbury, if the pilgrim no longer trudges staff in hand, or rides at ease upon a palfrey, but is whirled in excursion trains or motor-cars to his pious destina-

tion, the mentality of the votary remains unchanged. The mechanical conveniences of modern science convey a survivor from the mediaeval world.

In matters social, political and economic vestiges of this earlier period are hardly less notable. There is perhaps no part of Europe which has moved further from the middle ages than Great Britain, yet it was not until 1835 that the mediaeval constitutions of the English towns were reformed out of existence with all their picturesque and convivial abuses and made to give place to the common democratic pattern which suits an industrial and levelling age. Nor is the face of our rural landscape altogether cleared of mediaeval features. Here and there the traveller may still come across the open fields and scattered strips which were characteristic of mediaeval tillage, but which in England, earlier and more completely than elsewhere, gave place to the enclosures of improving landlords. And if such traces of mediaeval usage can be found in Britain, how much more numerous are they in the backward eastern parts of Europe where the priesthood has been long sunk in ignorance and sloth. Nor until the nineteenth century did the downtrodden peasantry of Galicia or the Balkans begin to experience any sensible change or improvement in their condition or mode of life. Within living memory the Prince of Montenegro would dispense a patriarchal justice to his subjects, sitting under a tree like St. Louis of old. Still the Albanian goes armed like the Afghan and lives the life depicted in the *Iliad*. Still do the Bulgarian villagers practise rites and superstitions which may have brought a smile to the lips of Euripides. A fine observer of modern Greece reports that the real spiritual equipment of the Greek people to-day consists in a number of ideas and superstitions, some of which are "disguised under a thin veil of Christian assimilation," while others may "still wear the classic garb unaltered." Gifts of money and salt and bread still propitiate the three Fates. Charon's obol is still placed on the lips of the dead. Nereids and vampires, goblins and demons still haunt the streams and mountains or send the mariner to a watery grave.¹

In the fabric of peasant society in Europe there is thus even yet many an antique pattern which has been little altered by the lapse of time. But if the modern scene is not all rational illumination, neither was the mediaeval wholly black with superstition.

¹ Rennell Rodd, *The Customs and Lore of Modern Greece*.

There was Roger Bacon, the Oxford Franciscan, who laid down the axiom that nothing could be fully known without experiment, and first insisted upon a knowledge of chemistry as necessary to the training of a physician. There was Chaucer, whose close and whimsical observation of human eccentricities of character seems to prefigure the genius of Charles Dickens, and Villon, robber, murderer, and poet, in whose poignant lyrics, more than in Victor Hugo's *Notre Dame de Paris*, mediaeval Paris lives again with its irony and laughter, its sentiment and sensuality, its brooding melancholy and mingled moods of crime and penitence, wildness and culture, cruelty and romance. Life was uncomfortable for men of original genius in the middle ages. Bacon spent ten years in prison, Petrarch was prosecuted as a wizard at the instance of a cardinal for his undue addiction to Virgilian studies, but the spirit of modern science lived in Bacon as the spirit of modern humanism may be found in Petrarch. Even in the fourteenth century there were men so brave as in secret to dissect the human body. The great Vesalius, acknowledged parent of modern anatomy, had more than one obscure precursor in the age of Faith.

Yet, despite the inevitable gradualness of change, the broad contrast between the mediaeval and the modern emerges with sufficient plainness. A society divided between lay and cleric gave place to a society divided into rich and poor, an atmosphere hostile to free enquiry to one in which science could live and mature. During the early middle ages the Church was the sole depository of culture, the one supreme agency by which the barbaric tribes could be inducted into the great tradition of Christian and Roman civilization, the real inheritor of the political tradition of the shattered Empire of the West. Language, literature, politics, law, were all conditioned by the common educational mould which had survived the wreckage of the secular power. The use of Latin was universal among the literate class, and Latin was the *lingua franca* of western Europe. The spirit of the ancient Roman jurists lived on in the canon law, which was enforced by ecclesiastical courts in every quarter of Latin Christianity. The thinking of Europe, whether in the schools and universities or outside them, was carried on by tonsured clerks over a field of experience which was strictly confined by the sacred texts and their ancillary literature. Old knowledge was lost, and new knowledge was not acquired. Without the ballast of natural

1304-74

science, the human intellect fell a prey to extremes of rashness or timidity. To write in a vernacular language was felt to be a condescension which needed an apology. Even Petrarch preferred the *Africa*, a dull epic written in Latin, to the charming Italian sonnets which are his chief claim to immortality.

The political theory of the middle ages was shaped by the surviving prestige of the Roman Empire and the overpowering authority of the Roman Church. It is true that the original unity of the Roman Empire had been broken by the shock of the barbaric invasion of the west. There was a western Empire which was Latin and an eastern Empire which was Greek. But the idea of an Imperial and Christian unity continued to survive. If the Greek and Latin churches could not be reconciled—and the hope that they might be reconciled was never wholly abandoned—the Latin church of the west was at least regarded as one indissoluble and immortal whole. The Pope was the supreme guardian upon earth of faith and morality. Above the chaos and violence of the temporal world his was the final oracle calling rulers and subjects alike to practise justice, to ensue peace, and to abide by the truths of revealed religion. In a poor and ignorant society mainly composed of soldiers, priests, and peasants, such a view of human governance found acceptance, the more readily since Christians lived for the most part in the shell of the ancient Roman Empire and were almost unconscious of the existence of wide tracts of the globe into which the name of Rome had never penetrated.

1473-1543

To this Roman and clerical outlook upon the world, the sixteenth century, the first age which may be regarded as distinctively modern, offers the sharpest contrast. The lay mind, fortified by the free use of the vernacular languages and by the full recovery of Greek and Hebrew, had come into its own. The close interrogation of nature, which was to lead to the development of modern science, had begun. Painters examined the human frame, surgeons dissected it. Verrochio, the sculptor, was also an anatomist. The discovery made by Copernicus, a Polish astronomer, that the earth revolved round the sun, steadily secured adherents. A new lay culture, aristocratic in origin, for it had chiefly grown up in the luxurious courts of the Italian despots, was made a general possession through the invention of printing. Strong and continuous as were the theological in-

terests, they were now balanced by an exciting body of new knowledge, having no connection with theology, and the fruit of mental processes which theology was unable to turn to account. With a sharp gesture of impatience Europe turned away from the vast literature of commentaries and glosses, which the pedants of the later middle ages had inscribed "in letters of opium on tablets of lead."

An important part of this new knowledge was geographical. The Portuguese conquest of Ceuta on the African coast in 1415 had been the first step in that long and wonderful series of marine adventures which led to the circumnavigation of Africa by Vasco da Gama, to the foundation of the Portuguese Empire in the east, and to the discovery by Christopher Columbus, the Genoese sailor, of the new world beyond the Atlantic. The Mediterranean ceased henceforth to be the centre of the civilized world. The sceptre of commerce passed from the cities of Italy to the nations having easy access to the Atlantic Ocean, first to Portugal, then in succession to Spain, the Netherlands, France and England. A civilization which had sprung up in the river basins of the Euphrates and the Nile, and had spread round the littoral of the Mediterranean, was now carried far and wide on ocean-going ships to distant lands. Europe began to enter into that new phase of its existence, which is marked by the foundation of colonies and empires beyond the ocean, and by the gradual spread of European influences throughout the habitable globe.

The discovery of the new world, coinciding with the swift diffusion of printed books, taught the Europeans that "Truth" in Bacon's noble phrase "is the daughter not of authority but of time." The inhabitants of this continent had long known that the earth was round, and that if they sailed far enough to the west they would find the Indies. Nothing, however, had prepared them for the emergence of an intermediate land-mass of incalculable vastness and resources. If their expectations of the shape of the planet were confirmed, their estimate of its size was rudely overthrown. The world was far bigger than they had thought. The old notions of geography, taught for centuries by learned clerks and believed in all the universities, were suddenly shown to be in sharp contradiction to established facts.

The consequences were farther reaching than the additions

to positive knowledge resulting from the geographical discoveries. Insensibly mankind acquired a new attitude towards knowledge itself. Authority no longer went unchallenged. The past was no longer supreme. As the planet unfolded its unending wonders, generations grew up for whom truth was not a complete thing already given in ancient books, but a secret yet to be retrieved from the womb of time.

Not that among the many visions of the future which were excited by the first impact of America there was present the thought that some day this new continent would become the receptacle for the overspill of Europe. America would have many uses. It would bring a new spiritual Empire to the Catholic Church and new temporal dominions to the masters of Spain and Portugal. The mariner, the treasure hunter, the trader, and the missionary would be drawn across the Atlantic. Dignified Spanish noblemen would administer law and justice among the native Indians, and represent the majesty of the Spanish Crown in its overseas provinces. But nothing either in the travel tales of returned sailors or in the economic state of Europe during the early half of the sixteenth century encouraged the expectation that great blocks of European settlers would find new homes in America. Even after a century of Atlantic voyaging Francis Bacon, who was the prophet of scientific method and the father of physical geography, warned his compatriots against American colonization. If English emigrants there must be, Ireland, that little neglected island across St. George's Channel, had the prior claim upon their attentions.

Meanwhile the political framework of the mediaeval Empire had given way before the growth of national states. A universal monarchy, supported by a universal church, though it corresponded to the aspirations of Europe during many centuries, was never closely adjusted to its needs or respected by its observance. The Empire had never secured a general allegiance. The claims of the Papacy had often been countered by the will of princes. By slow and painful steps, as feudal licence was brought under the control of central power, national states were formed, first of all in England, where the conditions were favourable, then in the Christian states of the Iberian peninsula, in France, and in the larger principalities of the German federation. By the end of the fifteenth century national governments had been established, not without the assistance of the new invention of

gunpowder, in England, France, and Spain. In England the suicide of the old feudal nobility in the Wars of the Roses was the prelude to the establishment of Tudor rule.

Framed against the background of mediaeval licence, the type of government which was now coming into vogue was remarkable for strength; judged by modern standards it was pitifully weak. The resources, moral, intellectual, and material, at the disposal of the most powerful monarchs of the sixteenth century were indeed paltry when we measure them against the disciplined social conscience, the organized national education, the powerful instruments for the accumulation and concentration of knowledge, the great military and naval establishments and vast revenues which support the fabric of a modern state. The papers which nourished the machine of English government during the whole reign of Queen Elizabeth would probably be outweighed in a month by the accumulations of the least important of our modern government offices. The strongest army put into the field by Francis I would have withered away before a single division of the army of Pétain or Foch. Even in the most advanced states of the sixteenth century the government lived from hand to mouth, improvising armies and navies to suit particular occasions, and driven to the most desperate expedients for finance. To recruit, to pay, to feed a national army were feats not only beyond the power of any government to execute, but beyond the scope of any statesman to conceive. Charles VII of France had asked of every parish in France that it should maintain an archer for the wars. The scheme broke down at once. His successor, Louis XI, fell back on a force of foreign mercenaries. The chronic insolvency of Charles V, judged to be the most powerful monarch of his time, is symptomatic of a weakness which afflicted all governments alike.

Nevertheless it is to this age, which witnessed the disruption of Latin Christianity, that we may ascribe the clear emergence of that more efficient form of social and political communion which claims the free yet disciplined loyalties of a nation. In the sixteenth century Europeans began, in larger measure than before, to think in nations, to act in national groups, and to render to the head of the national state some part of the loyalty which had previously been paid to the undivided Church. Roger Ascham, the schoolmaster and educational reformer who taught Queen Elizabeth, is a typical figure in the new lay educational

movements which gave support to vernacular literature and national pride.

The formation of the strong continental monarchies ushers in a period of acute diplomatic rivalry which was governed by the conception of the balance of power. While the mediaeval sense of a common European interest had faded away, no country had acquired a measured estimate of its own strength and resources. Romantic ambitions, the legacy of the Roman and Carolingian ages, filled the minds of rulers who would have been better occupied in attending to the welfare of their subjects. Statecraft was still immature, political economy had not been invented, and the art of domestic comfort was neither understood nor intelligently pursued. In the absence of exact statistics the vaguest notions prevailed as to the wealth and population of the European States. It was a common belief that dazzling conquests might still be made and held within the old framework of European society.

Whether international states had international obligations was a question which no one at the opening of the sixteenth century was much concerned to ask or answer. Travel was difficult, the relations between governments were rare and intermittent. Every state tried to overreach its neighbour and to extend its borders. The greatest opportunity offered to Europe to undertake a grand work of co-operative civilization was thrown away. The discovery of the New World, which under wise direction and a happier temper of the public mind might have led to a harmonious subdivision of the new continent between the interested powers was, on the contrary, made the signal for an outburst of cruel war and piracy on the high seas which lasted for generations. All this was taken for granted. No political thinkers rose to the size of the vast events which were changing the face of the world. Sir Thomas More surrendered himself to the pleasant fancies of Utopia, while Machiavelli, the great Florentine publicist, had eyes for no bigger thing than an Italy liberated from barbarians.

Money, which has always been a power in human affairs, had become more plentiful in the later middle ages, and was destined to become more abundant still through the importation of Peruvian silver before the sixteenth century had run its course. In all the progressive countries of the west the growth of trade and commerce, which had received its first important stimulus during the Crusades, had created an influential middle class whose

material interests were opposed to the continuance of feudal disorder. Capital was coming into its own. Great merchants and bankers, a Jacques Coeur of Bourges, a Fugger of Augsburg, a Dick Whittington of London, a Roberto Strozzi of Florence, out-topped many a great feudal noble in their command of free capital, and rose to positions of political influence. For many years the Empire was financed from Augsburg, while the Italian enterprises of France depended upon the support of the Strozzi Bank of Florence, with its branches in Lyons, Venice, and Rome. Capital then must be counted as a force in aid of those monarchical nation states whose consolidated power is one of the new facts distinguishing the Europe of the sixteenth century from the conditions of the feudal age.

Upon such a Europe, kindled by new knowledge and new horizons, and charged with the spirit of national pride and independence, fell the spark of the Protestant Reformation. A challenge to Roman doctrine was no new thing. It had been made by Wycliffe in England and by Hus in Bohemia. The problem how best to reform the manifest abuses of the Church had ever since the first schism engaged the attention of serious minds throughout Christendom. Councils had met, deliberated, and dispersed, without effecting any serious improvement. The Pope, for whose sovereign authority no menace seemed to be more formidable than the recognition of a General Council as a regular and established organ of Church government, had been able to circumvent the conciliar movement by entering into separate and direct concordats with national governments. The ill-organized and tumultuous deliberations of an international assembly, whose members were divided from one another by race, language, and allegiance, were no match for the experienced diplomacy of the Roman Curia. A combination of the Papacy on the one hand, and the temporal powers on the other, might always be relied on to frustrate the endeavours of an ecumenical council. The Protestant Reformation, however, was neither initiated nor assisted by councils of the Church. It arose out of a passionate sense of the contrast between the simplicity of the Apostolic age and the wealth and fiscal exactions of the Roman Church; it was sheltered by the help and assisted by the appetites of certain temporal princes. And finally, in those regions of northern Europe in which it succeeded in securing a foothold, it was protected against the forces of Catholic reaction by a widespread confisca-

1324-84

1373-1415

tion of abbey lands and the creation of a vested interest in the spoils of the plundered church, which was in certain regions so deeply rooted that neither war nor revolution was able to disturb it.

This great religious convulsion divided Christian Europe at a time when the Ottoman Turks had completed their conquest of the Balkan peninsula, acquired Egypt, and created a formidable navy. Yet so faint was the Christian motive as a shaping power in politics, during the first half of the sixteenth century, that Francis I and his son Henry II of France did not scruple to ally themselves with the Ottomans against Charles V at the very time when the head of the Habsburg house stood out as the protagonist of Catholic orthodoxy against the heresy of Luther. Indeed, it is to these national and dynastic rivalries, more acute and powerful in the early part of the sixteenth century than in any previous age, that we must ascribe the victory of Protestantism over a large part of northern Europe. It is a mistake to suppose that persecution never succeeds. Persecution crushed the Albigenses and the Lollards, and stamped out the seeds of Protestantism in Spain, Italy, and Bohemia. If the temporal powers of Europe had been united to put down the Lutherans of Germany or the Calvinists of Geneva there is no reason to think that they would have failed in their work. But they were not united. The great duel between the house of Valois and the house of Habsburg was the dominating issue of the age. The heresies of Germany were far too embarrassing to Charles V to be otherwise than welcome to Francis I, under whom was first established that long French tradition of fostering heretics abroad and suppressing them at home, without which all Germany might have been reclaimed for the Roman Church.

The course of the Reformation in England was similarly governed by the great continental rivalry of the age. In the critical year, 1527, when the continued allegiance of England to the Papal See depended upon the Pope's acquiescence in Henry VIII's repudiation of Catharine of Aragon, the Pope was in consequence of the Franco-Imperial war a prisoner in the hands of Charles V, who was Catharine's nephew. Even had he wished to be compliant, and there were papal precedents for the action which was urged upon him by the English Court, Clement VII was no free agent. He could not give his consent. The same

Habsburg and Valois rivalry, which ultimately helped to make north Germany Protestant, precipitated the breach between England and Rome during the reign of Henry VIII, and again sheltered the young Anglican Church from overthrow during the perilous days of Queen Elizabeth.

The religious disruption of western Europe was not effected without a terrible struggle. During the first half of the sixteenth century the great Habsburg-Valois rivalry absorbed the energies of the two leading Catholic powers on the continent. Protestant beliefs spread far and fast. They conquered the greater part of Germany and Switzerland; they were received into the Scandinavian kingdoms, penetrated into Italy and Spain, carried all before them in Scotland and Bohemia. According to the Cardinal of Lorraine, two-thirds of the inhabitants of France were infected with the new heresy in the reign of Henry II. For the space of a century the movement continued to gather force, and as happens when religious movements become popular and appeal to the plain man's jealousy of ostentatious power and ill-used wealth, the original core of true religious ardour was surrounded by a wide penumbra of selfishness, carelessness, and greed. 1547-59

Then came a reaction. In 1559 Henry II of France, renouncing his dream of Italian conquests, and sobered, no doubt, by the defeat of his army on the field of St. Quentin, signed the Treaty of Cateau Cambrésis with the Imperialists, and resolved to devote himself to the extirpation of heresy at home. A new era opens. The dynastic struggle is suspended. The religious wars begin. Could the Lutherans hold Germany? Could the Calvinists win France? The Papacy, aided by the recently established order of Jesuits, embarked upon a systematic endeavour to reconquer the territory which had been lost to the Roman Faith.

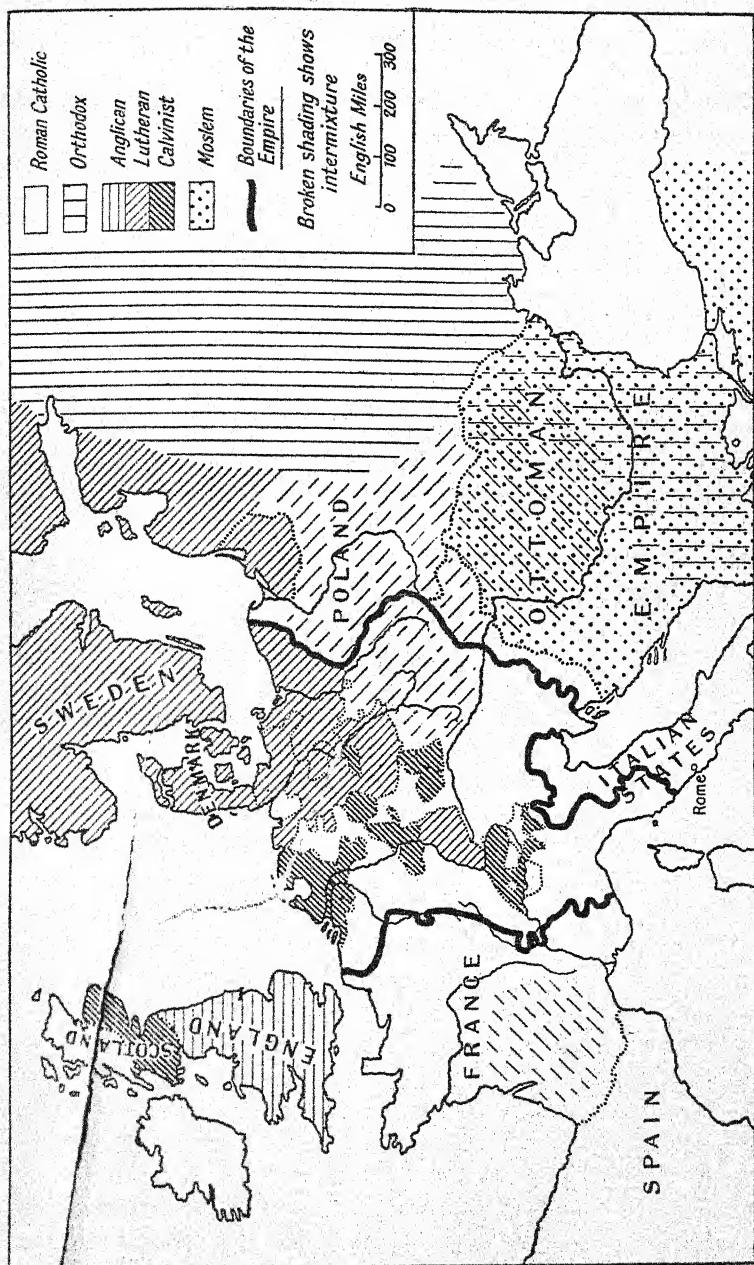
The religious war in France lasted, with intermissions, from 1560 until the Edict of Nantes in 1598 secured for the Protestant Huguenots toleration and a privileged position, an *imperium in imperio*, within the French kingdom. It was fought with great bitterness and marked by many acts of mob violence and military atrocity; but it left no deep scar upon the social well-being of the French nation. At the end of her religious wars, France emerged more powerful than she had ever been before. Her army was the strongest in Europe, her diplomacy the best informed, her court the most resplendent. The seventeenth cen-

1643-1715 tury marks the zenith of the French monarchy. It was under Richelieu and Mazarin that the foundations were laid for the long, imposing dominion of Louis XIV.

Far otherwise was the effect of thirty years of religious war upon the disjointed federation of Germany. When the Peace of Westphalia in 1648 put a term to the quarrel, settling frontiers for the rival confessions which have ever since been substantially maintained, Germany was a ruin. Her population was depleted, her treasures were drained, her establishments of education and learning were grievously injured, and her pride and confidence sapped and impaired by a long succession of ruinous reverses and humiliations. It is no fantastic conjecture that the Thirty Years' War put the civilization of Germany back by two hundred years, or that the ease with which a people so virile was subjected to the yoke of Napoleon in the first decade of the nineteenth century was due to the depressing effects of this tremendous calamity.

After a series of spectacular successes the Catholic movement for the reconquest of Europe had been brought to a sudden and general halt. The reunion of Latin Christendom under the Pope of Rome had vanished from the category of possible things. Too much blood had been shed, too many interests had been created, competing loyalties had been too deeply engaged. The Peace of Westphalia, the hard-won prize of a savage conflict, inscribed the religious schism on the map of Europe. Catholics and Protestants, their differences unbridged, their animosities unappeased, remained entrenched in their war positions.

The result is the more surprising since Austria, Spain, and France, the three leading countries in Europe, were true to the ancient faith. Had these powerful States, each orthodox, each anxious for the maintenance and promotion of Catholicism, chosen to act in combination against the Protestants, can we doubt but that they would have succeeded in imposing some kind of religious unity, however mechanical and unreal, upon the Continent? Heresy had been stamped out in Austria and Spain, in Bohemia and Poland. Against a resolute and combined effort of the Catholic powers, could it have survived in north Germany or the Netherlands? But the Catholic powers were not combined. At the critical moment France, under the guidance of Cardinal Richelieu, set herself to thwart first in-



CATHOLIC AND PROTESTANT EUROPE, 1610.

directly, later (after 1635) directly, but always most effectually, the forces of the Counter-Reformation which manœuvred under the direction of the Habsburg rulers of Austria and Spain. "The Cardinal of the Huguenots" was one of those rare men whose life is dominated by the idea of the State. He saw his country menaced on every frontier by the formidable combination of the Habsburg powers. That combination in the interests of his sovereign master he was resolved in every way possible to weaken and abase. No consideration founded on religion or morality could deflect his iron will or arouse emotion in his chilly heart. Though on his accession to power as Secretary of Foreign Affairs to Louis XIII (1624) he had no regular army or navy, though the Huguenot nobles and burgesses in their fortified towns constituted a State within a State, though his life was menaced by domestic intrigue, he never relaxed in his sleepless opposition to the two great secular agencies of the Catholic priesthood. At home he crushed the political strength of the Huguenots, while according them religious freedom. Abroad he financed the Protestant cause, fought its battles and ensured its success. Now he was at work obstructing the Valtelline, the corridor between the Spanish Milanese and Austria. Now he was supporting by force of arms a French candidate for the Duchy of Mantua. At a dark hour in the Protestant fortunes the Swedish army of Gustavus Adolphus was set in motion by French subsidies. If the continent of Europe is partly Protestant today, the cause is possibly to be found in the persistent diplomacy of a Roman cardinal.

The final episode in the long and tragical conflict between the Protestant and Catholic principles in Europe was destined to exercise a far-reaching influence upon the balance of power in the world. The Huguenots were among the most industrious and deserving subjects of Louis XIV. In commerce and marine adventure, as in all branches of industry such as the weaving of silk, which in that age demanded a high measure of technical skill, these Protestant Frenchmen distanced their Catholic fellow-citizens. But in the eyes of Louis XIV and Madame de Maintenon, his fanatical wife, these people, by reason of their religious views, had no place in a Catholic state. No technical skill, no contribution to the material well-being of the community, atoned for the deadly fact of religious heresy. The Huguenots were first perse-

cuted and then expelled. The protection which had been assured them under the Edict of Nantes was withdrawn in 1685, and a community, which, if it had prevailed, might have given to France the lead in colonial development, transferred its knowledge and skill to the more congenial soil of her Protestant rivals.

The fortunate island of Britain was spared the religious convulsions which tormented the continent. In the southern part of the island a national Church, Erastian in government, Roman in ritual, Calvinist in theology, was set up and firmly secured by the end of the sixteenth century, not indeed without some bloodshed and local disturbance, but upon the whole with an astonishing measure of tranquil acquiescence on the part of an essentially untheological people. The chance of a successful Catholic reaction, which was never very great after the nobles and squires of England had been glutted with the abbey lands, vanished altogether with the ruin of the Spanish Armada. The Civil War of the seventeenth century was fought, not over the issue of Catholic and Protestant, though the fears of Rome, as a dark, malignant, unscrupulous power, haunted the imagination of the Roundheads, and gave a sinister meaning to every ritualistic practice, but over parliamentary liberties and Anglican ceremonial. It is only in the later part of the seventeenth century, when Louis XIV was beginning his persecuting career, that the danger of a Catholic reconquest of the island became once more an important factor in politics. Charles II was a secret, James II an open, Papist. Both kings worked, the first with subtlety and reserve, the second with gross and blatant unwisdom, for a Catholic restoration in England to be established with the assistance of an army from France. But the plot was defeated. It is permissible to doubt whether, even with the assistance of French bayonets, the Catholics of England could have prevailed against the strong Protestantism of the City of London, of the eastern counties, and of the fleet. When the final test came, not a man was found to risk his skin for King James. 1588

The revolution of 1688 which brought William of Orange to the English throne was glorious because it was bloodless, and bloodless because the country stood so solid for the Protestant cause that it could afford to be clement.

The defeat of the Counter-Reformation in England ushered in a new period of European history. In the eighteenth century the rivalry of England and France continued, but tended to be fought

across the ocean, in Canada and India, rather than upon the continent of Europe. Colonies and commerce became more important as motives of public policy than religious affiliations and dynastic alliances. The Puritan of the second generation was apt to be a shrewd, money-making man of business. Conservatism—or, as it was then called, Whiggism—in politics, rationalism in philosophy, an easy-going comfort in social life, were the mottoes of the Hanoverian age. The wealth, the prosperity, and the liberty of England began to attract the attention of foreigners. Though the genius of Shakespeare was still a mystery, the idea began to get abroad that much could be learned from the country which had been the spearhead of the Protestant resistance to Louis XIV. Voltaire was the pupil of Bolingbroke. To Montesquieu it appeared that the English had discovered the secret of political freedom. The philosophy of Newton and Locke passed as a formative element into the guiding minds of eighteenth-century France. The small island became once more for a few decades what it had been during the flowering time of mediaeval Oxford, the preceptress of Europe.

Such is the general trend of the story which has now to be recounted. A religion widely held and strongly entrenched in the social and political tradition of western Europe is roughly challenged by new spiritual forces and over a large part of Europe compelled to accept defeat. A "totalitarian" conception of the social order loses colour and actuality as the Christian community of the West dissolves into fragments which it is unable to re-absorb. Views of life based upon freedom of thought, upon the rights of the individual conscience, upon the self-determination of states and even of small religious sects, corrode the ancient fabric of the all-embracing church and give rise to trains of revolutionary thought which in the end transform the institutions of Europe and shape the life of the modern world. The more vigorous north falls away from Rome. The less vigorous south, though only after inner convulsions, stands firm in the ancient ways. In the long dispute which bathes Europe in blood, the basest and noblest motives are ineradicably blended. Cranmer's Prayer-book and Milton's *Paradise Lost*, Loyola's *Spiritual Exercises* and Pascal's *Pensées*, the Catholic music of Palestrina and the Protestant music of Bach, may be taken as illustrations of the depth of emotion aroused in religious men of genius on

either side of this great controversy. But the great mass of the European people have never been in any true sense religious. The dominant figures in the period of Europe's religious wars are the statesmen, soldiers, and adventurers, who make use of the raw enthusiasm of the masses to achieve their secular ends. A Wallenstein in Bohemia, a Marlborough in England, rises above the storm, shapes policies, directs armies, amasses wealth, and fills Europe with the fame and fear of his prowess. A Chinaman of the period, had he been in a position to survey the turbulent European scene during the sixteenth and seventeenth centuries, might well have asked himself whether the art of living was not better understood by a people which had no religious quarrels because they had no religion but only an ethical code of deportment, whether the vast liberation of human forces brought about by the Protestant Reformation with all its infinite consequences for art and music, science and letters, was worth the price of long and savage wars, and whether an attitude of mind towards the ultimate mysteries less aspiring, less heroic and less confident than that which prevailed among western Christians was not in effect more conducive to human comfort.

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Excellent short bibliographies for the greater part of the ground covered by this volume may be found in A. J. Grant, *A History of Europe from 1494 to 1610* (1931), and in D. Ogg, *Europe in the Seventeenth Century* (1925). For more extended bibliographies see *The Cambridge Modern History* and the standard national Histories—e.g., Lavissee for France, and for England Froude, Gardiner, Macaulay, G. M. Trevelyan, and the composite Histories published respectively by Messrs. Longmans and Methuen.

CHAPTER II

THE ITALIAN RENAISSANCE

Reasons why the Renaissance began in Italy. The place of Florence. Versatility of the great artists. Religious and lay motives in Italian art. Humanism. Lorenzo Valla. Niccolo de' Niccoli. Vittorino da Feltre. The Renaissance Popes. Venice. The aristocratic character of Italian humanism. Sharp contrasts in Italian life. Spread of Italian Influence. The Prince and The Courtier. Limitations of Italian influence.

THE fifteenth century, which is intellectually so barren in England, witnessed the effulgence of the Italian Renaissance. During two hundred years (1340-1540) the cities of Italy produced an output of art, scholarship, and literature such as the world had not seen since the glory of ancient Athens. But when Italy passed under the political domination of Spain, and was subjected to the religious rigours of the Catholic reaction, with its Jesuits' Order, its Holy Inquisition, and its Index of prohibited books, the broad and prodigal stream of Italian imagination, which had flowed so powerfully and so long, shrank into a feeble channel. A sickly mystical sentiment replaced the robust virility of the creative age. The great painters, who at Venice longer than elsewhere continued to sustain the highest traditions of their art, were not replaced as they passed away, and Italy, after having to an incalculable degree enriched the intellectual life of Europe, and earned for herself the permanent gratitude of mankind, descended from her place of pre-eminence. The prose of France, the poetry and drama of England, the music of Germany, henceforth meant more to the world than all the studios and academies of Florence and Venice.

It is natural that the rebirth of European art and letters should have taken place in a land where the marbles of antiquity still gleamed among the cypresses and olives, and the tradition of humane learning, descending from classical times, had never been wholly interrupted. Here too was the eager rivalry of competing cities and luxurious courts, and many a patron who would pay high for a picture, or a manuscript, a secretary, or a tutor. Here finally were ruins, inscriptions, coins, and medals, inviting,

and since the days of Petrarch attracting, the enquiry of the scholar.

The humanist movement, which had been gathering strength ever since the middle of the fourteenth century, acquired an astounding and brilliant velocity during the period of almost unbroken peace which divides the Treaty of Lodi in 1454 from the French invasion of Italy under Charles VIII forty years afterwards. While Lorenzo dei Medici was master of Florence, and an effective if uneasy accord between the four leading Italian states preserved Italy from foreign aggression, art and letters advanced with great strides. More particularly was this true of Lorenzo's own capital on the Arno, which was already famous for the names of Dante, Petrarch, and Boccaccio. Here was gathered together a constellation of illustrious men who made Florence the artistic and intellectual capital of Europe. When we consider that a catalogue of great Florentines born and working during these forty years would include the names of Michael Angelo, Donatello, Fra Filippo Lippi, and Sandro Botticelli, that to these great artists must be added Machiavelli the publicist, Guicciardini the historian, Ficino the Platonist, and Politian the Latin scholar, that Luca della Robbia and Domenico Ghirlandaio were Florentines, as well as Verrochio, Perugino, and Leonardo da Vinci, and that Lorenzo himself showed genius alike as a poet, a statesman, and a virtuoso, we can form some faint impression of the blinding splendour of a society so led and quickened. It was a source of strength that the artists of the Italian Renaissance were not too highly specialized. In Florence, for instance, painters and sculptors belonged to the same corporation as the doctors and apothecaries, and were often instructed by jewellers, who combined science with trade and a wide acquaintance with the arts and crafts. Prodigies of versatility were not infrequent. Men passed and repassed from painting to sculpture, from sculpture to architecture and metalwork, and from these forms of energy to poetry, philosophy, and natural science. The classical examples of this omnicompetence are Michael Angelo, Leonardo da Vinci, and Alberti. The first is not only to be remembered for his statues and frescoes, but as a man whose skill in fortification defended Florence during a famous siege, as a man who took captive the heart of his host in Bologna through his readings of Dante, Petrarch, and Boccaccio, and finally as one who, having passed the age of 70, composed a series of sonnets, whose note of

rare and exalted passion had not been heard in Italy since the death of Dante. Leonardo, again, was not only the painter of *Mona Lisa* and the *Last Supper*, but architect, mechanician, and man of science as well. His notebooks reveal a mind eager to grapple with all knowledge and experience, curious as to the orbit of the sun and moon, theorizing on marine fossils found among the crags of the Apennines, concerned with problems of linear perspective and anatomy, and investigating the ultimate truths of mechanics. The same wide competence and curiosity were characteristic of Alberti, the first athlete and horseman of his age, who composed melodies, painted pictures, built churches, wrote a comedy, and expounded the science of architecture in ten books, written in a prose so pure and elegant that it may be read with pleasure to this day. No branch of applied science seemed to be alien to Alberti, who devised machinery for raising sunken ships, and is said to have anticipated some modern discoveries in optics. Alberti's gifts are his own, but a spacious curiosity was a note common to the creative artists of his time.

The art of the Italian Renaissance, in its earliest Florentine as well as in its later Venetian manifestations, continued, since the Church was the greatest of patrons, to conform to a Christian tradition. For one subject taken from the classics, twenty were chosen from the Bible. Some distinguished painters, Fra Angelico, Fra Filippo Lippi, Fra Bartolomeo, were friars. But as time went on the painting of religious subjects lost much of the spiritual character which had originally belonged to it. The figures became less ascetic, less conventionally hieratic, and closer to the flesh and blood of human life. The *Madonna* of Titian was a handsome model, not an idealized vision of holy motherhood. On this, as in other branches of Italian activity, the lay and sceptical spirit of the age, nowhere stronger than in Rome itself, left its decisive imprint.

A love of personal glory was a feature of the age. Rich men commissioned portraits and statues and called upon painters and sculptors to give them an immortality in art. How magnificent and how swiftly renowned was Florentine sculpture, Englishmen who have never seen a statue of Donatello or Michael Angelo under an Italian sky may learn by a visit to Westminster Abbey, where the tomb of Henry VII carved by the chisel of Torregiano invites their admiration. And as the patron sought immortality from the artist, so the artist desired immortality for

himself. The days of anonymous architecture, of Gothic cathedrals built by generation after generation of nameless craftsmen, were past. The architect of the Renaissance, basing his craft on the doctrines of Vitruvius, expected within his own lifetime to reap a harvest of fame from his completed work.

It is characteristic of the force and individuality of the Italians of the Renaissance that their architecture, though profoundly influenced by the writings of Vitruvius, was never a pedantic or servile imitation of ancient models. The Italians, while respecting the rules of their Roman master, were sensitive to the promptings of personal taste. The forms of the antique were adapted to modern usage, its rigours tempered to a new softness and luxuriance. A garden would enter into an architectural design, and complete, with its level parterres, its straight terraces, its rectangular lakes, and solemn lines of cypress or yew the imposing façade of the country house. Even Palladio of Vicenza, whose four books on architecture obtained a great authority through Europe, was not able to constrain to his severe classical proportions and measurements the profuse imagination of his compatriots. The Italian passion for decoration struggled with the stern canons of classical construction, and ultimately, in the baroque churches of the seventeenth century, obtained a mastery.

The architecture of the Renaissance, spreading outward from Rome, which was its centre, and claiming in the new St. Peter's its chief ecclesiastical triumph, covered Europe in the course of the sixteenth century with palaces and houses no longer built for defence but for the convenience and enjoyment of their owners. Azay le Rideau and Fontainebleau, Hatfield and Knole, announce the advent of a more luxurious age, when the fortified castle gave place to the country house, when town building began to sprawl at ease beyond the city walls, and the architecture of fear, which sprang from the barbarian invasions of the third century, yielded before the new social possibilities of composure, magnificence, and delight.

In the field of literature the main feature of the Italian Renaissance was a falling away from the scholastic and theological interests of the middle ages, and a compensating development of a passionate concern in the life and letters of pagan antiquity. Not all of this great movement of the human spirit was of equal value. Some who might have written passably in their native Tuscan thought it necessary to express themselves in frigid and

pretentious imitations of Cicero. Others threw ethics and religion to the wind. In general an excessive value was placed upon an easy command of Latin eloquence. Aeneas Sylvius, whose *Artis rhetoricae precepta* was written in 1456, rose to the Papacy on the strength of his Latin oratory. The humanist of the fifteenth century, like the Greek sophist or the mediaeval friar, was exposed and often succumbed to the temptations which in every age beset the popular preacher. So long as the classics existed in manuscript, only the humanist in possession of a codex held the key to knowledge, and could open or close the casket of marvels at his will. The travelling scholar, who lectured on Plato or Homer, read out the text and supplied the comment. It was through his brain and voice alone that his audience obtained access to the ancient mysteries. And when have audiences been more emotional, more ready to learn, or easy to lead? The humanist was orator, poet, scholar, teacher. The general would take him to the camp that he might deliver Ciceronian addresses to the troops; the government would employ him on solemn embassies, or to write despatches, or to make public orations upon occasions of state; the prince would receive him into his castle as wit, instructor, librarian, companion; men and women of every rank crowded to his lectures, wept at his eloquence, and lived upon his ideas. In such conditions profound and thorough scholarship was not to be expected.

Yet the achievement of the Italian humanists, despite the shallowness and artificiality of their Latin writings, was of great value. They led the way to the rediscovery of the true meaning and beauty of the ancient world, first of the Latin classics, and then of Greek literature itself. To them western Europe owes the recovery of Plato and a vast addition to its knowledge of classical texts. Having discovered that the past is as real as the present, and that the future will view the present as the present views the past, they began to think about posterity, and to imagine how their own age would look in the centuries to come. The great school of Florentine publicists and historians is distinguished by this new sense of historical continuity, leading backward to the past and forward to the future.

1403-72

So fast was the influx of new manuscripts (Cardinal Bessarion brought over 800 Greek codices from Constantinople) that there seemed no bounds to the possibilities of the future. Anything might come to light: the lost books of Tacitus, the lost plays

of Sophocles, the lost decades of Livy; and the excitement was intensified by the difficulties of interpretation. A whole *apparatus criticus* had to be constructed from the beginning in the case of Greek, and nearly from the beginning in the case of Latin. Grammars, dictionaries, treatises on ancient art and archaeology, disquisitions on the meaning of terms, all the technical aids to culture were combined with the exposition of the rhetorical beauties of the new literature.

In this sudden crowding in of new tastes and fresh points of view, a place was found for scientific historical criticism. Its parent was Lorenzo Valla, whose bold treatise criticizing the authenticity of the Donation of Constantine opened a new epoch in European scholarship. Valla first of all argued on general grounds that neither would Constantine have made, nor Pope Sylvester have accepted, the Donation. He then proceeded to point out that if the Empire of the Western World had really been surrendered to the Pope, the gift would have been evidenced by the existence of papal coins. He observed that Eutropius, writing early after the alleged event, made no mention of this momentous transaction, that the original text had never been produced, and finally that the document was of a barbarous Latinity, betraying so clearly the system of the papal chancery as to bear upon its outer surface all the signs of an interested forgery. It is a remarkable evidence of the toleration which then prevailed in Italy that the author of this audacious attack upon one of the cherished privileges of the Papacy himself became the secretary of Pope Nicholas V. 1405-57

In such an atmosphere of leisure and freedom the lives of scholars became interesting to others. The world, which has always been attracted by the doings of kings and captains, was now invited to read the biographies of men whose sole title to the regard of posterity was that they loved books and manuscripts and lived the life of disinterested culture. Here is a picture from Vespasiano of Niccolo de' Niccoli, whose private library of eight hundred manuscripts was one of the glories of Florence.

"First of all he was of a most fair presence, lively, for a smile was ever on his lips, and very pleasant in his talk; he wore clothes of the fairest crimson cloth, reaching to the ground; he never married in order that he might not be impeded in his studies; a housekeeper provided for his daily needs; he was,

above all men, the most cleanly in eating and also in all other things. When he sat at table he ate from fair antique vases, and in like manner all his table was covered with porcelain and other vessels of great beauty. The cup from which he drank was of crystal or of some other precious stone. To see him at table, a perfect model of the men of old, was in truth a charming sight. He always willed that the napkin set before him should be of the whitest, as well as all the linen. Some might wonder at the many vases that he possessed, to whom I answer that things of that sort were neither so highly valued then nor so much regarded as they have since become, and Niccoli having friends everywhere, anyone who wished to do him a pleasure would send him marble statues, or antique vases, carvings, inscriptions, pictures from the hands of distinguished masters, and mosaic tablets. He had a most beautiful map on which all the parts and cities of the world were marked, others of Italy and Spain, all painted. Florence could not show a house more full of ornaments than his, or one that had in it a greater number of graceful objects, so that all who went there found innumerable things of worth to please varieties of taste."

1396-1446 It is now too that we begin to hear the praise of the best abused and most deserving servant of society. Vespasiano, who has painted for us the rounded culture of the scrupulous, old-world Florentine bachelor, has bequeathed to us also the portrait of a schoolmaster. Vittorino da Feltre stands as the pioneer of the educational movement which has resulted in the foundation of our English training in the humanities. He was a small, spare, gay man of a nature that seemed to be always laughing, a good horseman and gymnast, an indefatigable and devoted trainer of body, mind, and character. His school became famous through Italy, and among his posthumous disciples we may include Colet and Wolsey, John Milton and Charles Kingsley, and all our modern head-masters, so far as they seek to train mind and character through the instrument of fine literature, music, and art, and combine with this generous curriculum a care for the development of the body.

The rulers of Rome could hardly be indifferent to the lustre which shone upon the secular courts of Italy through the patronage of art and letters. The papal office, which had lost much of its spiritual prestige during the schism and the Avignonese cap-

tivity, was now usefully employed on the promotion of learning, the collection of artistic treasures, and the embellishment and restoration of a famous but long-neglected capital. Nicholas V, the scholarly son of a poor bell-ringer, founded the Vatican library, and gave commissions to Fra Angelico, Benozzo Gozzoli, and Piero della Francesca. The brilliant Aeneas Sylvius, who built the Piccolomini Palace at Siena, brought to the Holy See the engaging gifts of a traveller, a man of letters, a diplomatist, and a virtuoso, and even recovered as Pope Pius II much of the antique zeal of a crusader. 1447-55
1458-64

To Paul II his successor, who collected gems and bronzes with the ardour and knowledge of a Venetian connoisseur, is due the restoration of the arches of Septimius Severus and Titus. And so the Popes of the Renaissance continued, building, restoring, decorating, collecting, and in pursuit of these cultivated tastes, spending and taxing, until with the accession of Leo X of the house of Medici in 1513 the papal patronage of the arts soared to a climax of munificence and splendour, and with the crushing cost of the new St. Peter's staggered the loyalty of half Christendom. 1464-71

The visitor to Rome who enjoys the collections and buildings of that age will find it difficult to condemn the Popes of the Renaissance for such enlightened, if expensive, activities. What is open to censure is the naked and unscrupulous ambition by which some of the Renaissance popes endeavoured to extend their temporal dominions at the expense of their Italian neighbours. When we consider the gravity and imminence of the Turkish peril, and the urgent need for the political combination of the Italian States, the policy of a Pope like Sixtus IV, who in his ambition to found a temporal monarchy built up a scientific system of nepotism, and twice embarked upon war, stands high in the scale of political iniquity. Not least among the causes of the revolt from Rome was the widespread feeling in northern Europe that the Popes were Italian princes, to whom the advancement of their temporal power was a more important interest than the furtherance of the spiritual welfare of Christendom.

For meanwhile the republic of Venice was confronted with the new and formidable fact of the Turkish conquest of Constantinople. A short-lived peace (1454-63), more expeditious than glorious, was followed by the outbreak of a difficult war from which Venice emerged shorn of Dalmatia, Lemnos, and Morea,

and condemned to pay an annual tribute to the Sultan. The proud and adventurous aristocracy of Venice was not prepared tamely to acquiesce in so humiliating a conclusion. What had been lost in the east might be regained in the west. The disaster which had befallen Venetian arms in the Aegean might be repaired at the expense of Milan, Ferrara, or Naples. In a restless search for compensations Venice ultimately decided to inflame the appetites and invoke the ambitions of France.

Yet despite these political agitations the last half of the fifteenth century is memorable in the history of the Venetian renaissance. The Basilica of St. Mark, begun in 830 and completed in 1484, preserves more perfectly than any existing building in the territories once belonging to the eastern Empire the quintessential spirit of Byzantine art. It was a noble reply to the barbarous devastations of the Turk to complete upon the free soil of Venice a building which might serve as a perpetual memorial of the splendour and taste of the vanished Christian Empire of the east. But there was another side to the artistic and intellectual life of Venice which was not represented by Byzantine mosaics or by jewels recalling the designs of the Scythian goldsmith of antiquity. Venice was on the frontier of two worlds, Greek and Latin. St. Mark's is Greek. The exquisite art of John Bellini, one of the pioneers of Venetian painting, is wholly associated with the Italian schools.

The invention of printing, which in the north was destined to spread Luther's fiery prose through the length and breadth of Germany, was characteristically employed by the Italian race to further classical studies. The hero of Italian printing was Aldus Manutius (1449-1514), critic, grammarian, literary historian, moralist, the founder of the Aldine Press at Venice. In the annals of Italian humanism there is no finer or nobler figure. Aldus had suffered from one of the worst plagues of youth, a thoroughly bad school book. A platonist and educationalist, he came to see that the improvement of Italian education principally depended upon a supply of good and cheap literature. So he settled in Venice, a city which was secure from war alarms, where he could find a cultured society and count on the assistance of Greek immigrants, and there set up a printing press, which issued in swift succession classic after classic, in editions so cheaply and beautifully executed, so trim and handy, that they are still a pleasure to consult. The doom of the vast and cumbrous folio was pronounced. The Venetian gentleman slipping down the

Grand Canal in his graceful gondola could drink in the beauties of Homer from a tiny volume of the clearest print.

The humanism of the Renaissance, unlike those mediaeval types of piety or heroism which are embodied in the Gothic cathedrals or the *Chansons de Geste*, was not popular but aristocratic. The message of the humanist was to the elect. The soul of a people will never be greatly stirred by the religion of the artist or the savant. Philosophy, erudition, the critical examination of texts, the passionate pursuit of art for art's sake, these activities will always be confined to a small intellectual minority of the human race. So it is now, so it was then. If the humanist of the Renaissance elevated taste, he also enlarged the distance between man and man.

The Italian Renaissance, like most great movements of the human spirit, was the achievement of a comparatively small minority of gifted and creative men working in a sensitive and intelligent society. What they accomplished would have been impossible without the vivid Court life of Italy, the patronage of the Church, or the widespread Italian appetite for the enjoyments of the eye and the ear. In no other European country would the shops have been shut when a popular poet was reciting his verses or an artist's virtuosity have been permitted to condone a murder. Only in Italy was it expected of a nobleman that he should turn out a sonnet, appraise a picture, or read the classics. By comparison the French aristocracy, till Francis I showed a better way, were barbarians, dedicated to the camp, the tourney, and the chase. Not that Italian life, for all its civility, was either comfortable or secure. The country was unpoliced. Every man went armed against the sudden animal hatreds of his neighbours. Every palace, however resplendent with marbles and pictures, was a fortress, cold as the tomb in winter, and with few of those comforts which even the most modest householder in Islington or Putney now demands as his due. The autobiography of Benvenuto Cellini depicts a society in which crimes of violence and acts of atrocious cruelty and treachery were almost too common to be seriously regarded. Such was the Italian temperament, as swift to anger and cruel revenge as it was sensitive to the subtlest enchantments of form and sound.

1500-71

From this flowering of talent in Italy the fighting aristocracies beyond the Alps derived a new range of interests. Transalpine noblemen, their rusticity tempered by Italian travel, took to the

encouragement of art and letters. The gulf which divided mediæval society into lettered clerk and illiterate fighting man began to close up. Even for noblemen it became a fashion before the end of the fifteenth century to frequent universities, to open books, and, in the adornment of their homes, to study magnificence.

There was, for instance, in the England of the Wars of the Roses no figure more generally detested for his ruthless cruelties than John Tiptoft, Earl of Worcester (1427-1470), the instrument (for he held the office of Constable) of King Edward IV's sharp revenges. He was known as "the butcher of England" and "the fierce executioner and beheader of men." Yet his cruelty, after the Italian fashion, was blended with a high degree of cultivation. Few Latinists in the island were more accomplished than this ruthless aristocrat who had been educated at Balliol and had afterwards mingled with the humanists of Padua and rifled the bookshops of Florence. Tiptoft was a precursor. A long line of Italianate Englishmen followed in his steps, "devils incarnate" as it was the fashion in the days of Queen Elizabeth to describe them, but having derived from their Italian discipleship, together with many moral poisons, a range of taste, knowledge, and experience which permanently enriched the culture of their country.

Two ideas, destined to exert an enduring influence in the sphere of politics and education, were bequeathed to Europe by the Italy of the Renaissance. The first, that of the pure politician, was contained in *The Prince* of Machiavelli, written in 1513, and the second, that of the scholar-gentleman, in Castiglione's *Courtier*, which was composed three years later. Machiavelli was a Florentine diplomatist and an Italian patriot who employed an exile's involuntary leisure in depicting the kind of ruler best suited to liberate the soil of Italy from the profane presence of barbarian invaders and to restore the glories of Ancient Rome. What was startling in this brilliant treatise was its objectivity. *The Prince* is an artist in "power politics," using without scruple and remorse such measure of force or fraud as may enable him to extend and secure his conquests. A realist who sees life through plain glass, a close student of contemporary forces expecting nothing better of life than life can give, the *Prince* of Machiavelli was far removed from the saintly ghosts who figured in the manuals of mediæval churchmen. The naked doctrine of

power politics stated without concealment or reserve, but representing what was in fact the practice of the age, came as a shock to public opinion. The world was not accustomed to a political treatise in which there was nothing either of morality or religion. That its hero was Cesare Borgia, the "nephew" of Alexander VI, an assassin Pope, and himself, despite brilliant personal accomplishments, widely known for successful assassinations and treacheries added to the challenge a further note of audacity.

Equally characteristic of the Italian spirit of that age was Count Baldassare Castiglione's *Cortegiano* or *Courtier*. The author, who had received his impressions of a highly cultivated Italian court under Duke Guidobaldo of Urbino, drew a picture of the ideal courtier which obtained a wide popularity through Europe. The courtier must be trained in the school not only of the court, but of the camp. He must be a man-at-arms and a sportsman, an athlete and an intellectual, a virtuoso in the arts and a citizen in the world, well read in Greek, Latin, and Italian, with some practical knowledge of drawing and music and a superficial and apparently effortless mastery of all the fashionable graces and accomplishments of his time. Such a conception of education chimed in with the mode of the age. The *Cortegiano* was rendered into many languages. To Sir Thomas Hoby's charming English version (1561) Milton's view of a generous education as that which "fits a man to perform justly, skilfully, and magnanimously all the offices both private and public of peace and war," is plainly indebted.

To the Greek orthodox world, whether living under the Sultan or the Tsar, all this prodigal outpouring of Italian genius was of no significance. The Italian Renaissance meant nothing either to the Russians or to the Turks. Save for a few scattered borrowings, a Venetian portrait in the Seraglio at Constantinople, the Kremlin in Moscow (taken from Milan), and some skilful touches in Agra and Delhi, the operation of Italian taste and intellect was confined within the limits of Latin Christianity. Russia was a world apart and not until the eighteenth century a factor to be reckoned with in European politics.

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CHAPTER III

FRANCE AND BURGUNDY

Louis XI. He defeats the Nobles and buys off the English. His good fortune. Contrasted with Charles of Burgundy. Services of the Burgundian Dukes to Flanders. The Flemish art of the fifteenth century.

WHILE Italy was in a ferment of artistic creation, France was experiencing the arrest of cultural progress which is the natural result of great political calamities. The most splendid period in the artistic history of Florence coincides with the long and painful convalescence of France from the havoc of the English wars, with the sharp rivalry between the Burgundian duchy and the French kingdom, and with the stages by which a weak and harassed government in Paris staggered back through its own skill and the follies of its adversary to a sound and national foundation. During these anxious years there was no French patronage of Italian genius and little sign of native artistic talent. The great sculptors of the thirteenth century whose statues adorn the cathedrals of Chartres and Rheims had left no successors. Jean Fouquet, the painter, was from Brussels. It was not until their invasion of Italy in 1494 that the French became aware of the splendours of the Italian scene, and were prepared for a reception of the Italian renaissance. Verrochio, silversmith, engineer, painter, lapidary, musician, and sculptor, and perhaps the central figure in the artistic development of the Quattrocento, had already been six years in his grave.

Charles VII, the king who had led France out of the miseries of the long English war and given to his country a government and an army, died in 1461. His son Louis XI, who had been a rebel and exile, continued the valuable but pedestrian work. In his shabby old hat and clothes this eavesdropping, cheeseparing, cautious monarch, who believed that everyone had his price, but was quick to strike off the head of an offending nobleman, and even to shut up a treacherous cardinal in an iron cage, seemed to be an enigmatic compound of craft, cruelty, and vice. Yet those

1461-83

who, like Philippe de Commines, the Burgundian, knew the man and understood the difficulties of the time, recognized in Louis an assemblage of gifts which, though they brought him no popularity with the foolish, illiterate, madcap nobles who were the pest of society, saved the monarchy of France from the worst humiliations. His native wit taught him that a statesman should be a good listener and greedy for information, that, so far as possible, everybody of real political importance, both in his own country and in neighbouring lands, should be known to him personally, that he should spare no pains to win over an enemy, harbour no grudges, exercise a long-sighted patience, always be willing to learn from his own mistakes, and, putting away pride, to retrace his steps. After a first ebullition of impolitic anger, natural in a returned exile, against the prominent supporters of the old régime, Louis thought better of it, and made it an object to win back the men whom he had wronged.

1465

At a difficult crisis he showed more than once great resources of courage and skill. Soon after his accession he was confronted by a formidable coalition of malcontent nobles (the so-called League of the Public Good) led by Charles, Count of Charolais ("The Bold"), heir to the Burgundian Duchy, and supported by the Duc de Berri, his own brother, and by the Duke of Brittany. The enemy forces were on the outskirts of Paris. The loyalty of the capital was wavering. Any mistake might be sufficient to ruin the unpopular young man (so long a stranger) who had ejected from their places his father's counsellors and surrounded himself by a camarilla of his own choosing. But Louis never even stumbled. Throwing himself into Paris with a powerful force, he won over his opponents in the city by a wise clemency. With Paris at his back he could play with ill-disciplined enemies, avoiding a general engagement, but so harassing them with skirmishes that they were brought to the point of desiring peace. If, in order to obtain a breathing-space, within which to sow dissensions among his foes, Louis granted them terms (Treaty of Conflans) which were far too generous to be permanently consistent with French welfare, that too was part of his serpent's wisdom.

Had the Duchy of Burgundy been in strong hands, or if England had been able and willing to take an effective share in the conflict, the horrors of the Hundred Years' War might easily have been repeated. It is fortunate, perhaps, for Europe, and certainly for France, that Charles, by his headstrong attack upon

the Swiss, threw away the great position which four prudent rulers had secured for the Burgundian house, and that the wars between the Yorkists and the Lancastrians on the other side of the Channel precluded any effective interference of England in the affairs of the continent. An English expedition against the old enemy was still possible and still popular, but its object was no longer conquest but barefaced blackmail. Twice in twenty years English armies were transplanted to the soil of France, and withdrawn for substantial cash payments. Immunity from the still formidable English archers was adjudged by Louis and his heir to be cheap at the price. ¹⁴⁷⁵
¹⁴⁹²

In other ways Louis was helped by fortune. It was good fortune that Charles the Bold had no male heir, so that on his death in 1477 Burgundy, Picardy, and Artois reverted to the French crown; good fortune again that René, the last King of Aix, died with a similar lack of male issue, so that Maine and Anjou and the Imperial fief of Provence became part of Royal France in 1480; and finally a crowning act of Providence that Francis, Duke of Brittany, that old Celtic province which was so proud of its independence and so rich in sea craft, had no son to whom he could bequeath the ancient quarrel of his race. To these successive strokes of fortune is principally due the fact that France, which after the accession of Louis XI seemed to be on the point of disruption, was at his death compact, powerful, and well guarded on every front.

In the brilliant narrative of Commynes, Louis and Charles stand out in clear relief as contrasted embodiments of wisdom and folly. Louis by patient intrigue and with the least possible waste of blood and treasure overcomes all his enemies, and leaves his kingdom stronger than he found it. Charles from a restless and costly military ambition throws away a great inheritance. It is specially noted of Louis that he preferred to work with men of the middle station. In his aversion from bloodshed, in his distrust of the nobility, in his preferences for mercenaries (he brought the Swiss into the service of the French crown), and in his encouragement of trade and commerce he typifies a new type of statesmanship. Like his contemporary Edward IV, though to a more conspicuous degree, he is a business king.

Taken as a whole, the work of the Burgundian dukes, though it bears the stamp of coarse ostentation, is also significant as an

index of that deeper change from mediaeval feudalism to the national state, which began in the fifteenth century to transform the political complexion of western Europe. The Burgundians were lavish, vulgar, flamboyant, cherishing as their ultimate ideal the status of monarchy and the construction of a compact polity in the valley of the Rhine and its affluents which should comprise some of the wealthiest commercial communities in Europe. Old traditions and loyalties meant little to them. Their state was carved out, with little regard to the antecedents or the affinities of its component parts, by the rude surgery of conquest. A steady policy of aggrandisement, pursued for four generations, brought this vigorous and pertinacious family within sight of its goal.

1477

With the death of Charles the Bold before the walls of Nancy the whole artificial structure fell to pieces. Yet the work of the Burgundian dukes was not wholly in vain. They are the makers of Belgium. To the county of Flanders, which is the kernel of the modern Belgian kingdom, they gave a novel sense of independence and unity. Their ambitious policies, their meteoric triumphs, their happy mixture of the popular with the grandiose, educated a school of publicists and historians of more than average merit. They made of Brussels, where they kept their court, one of the most showy capitals of Europe. The commercial greatness of Antwerp owes much to their encouragement, and to the restraint which they imposed upon the rival pretensions of Bruges and Ghent.

In the conflict of economic interests, of which in that time of rapid growth Flanders was the scene, the dukes could always rely upon the rising commercial interest against the force of old-fashioned industry, with its fettering monopolies and outworn technique. It was their policy to make of Flanders, so far as this was possible, an economic unity, to foster the fine arts as well as the interests of trade and commerce, and to remove the internal obstacles to the transit and exchange of commodities. French in origin, in language, in tastes, they nevertheless set themselves to learn the Flemish language, and were too wise to attempt what indeed was impossible—the suppression of the Teutonic tongue in which so much of the business of Flanders was transacted.

But if, having an eye to the main chance, they made Flanders, where the memory of the old war comradeship with England was still living, the centre of their dominion, the dukes never forgot

their original home. Brussels was the capital, but old-fashioned Dijon was the family burial-place. The art of the Flemish painters and sculptors spread westward through Burgundy into France, and there exercised a profound influence. And, as Flanders influenced France, so France, through the Burgundian dukes, influenced Flanders. The predominantly French character of Belgium today may be traced back to the period when Flanders under a French dynasty was for the only time in its history the heart and centre of an ambitious and conquering state.

Though it was encouraged by ducal patronage, the art of the Flemings, as of the Burgundians, grew naturally out of mediaeval soil. Whereas the renaissance in Italy was marked by an abrupt aversion from the mediaeval and the Gothic, and a clear-cut and vehement preference for the models of pagan antiquity, there was no such sense of conscious innovation among the artists of the Burgundian duchy. Quietly, insensibly, they glided out of the mediaeval into the modern world. The development of their painting owed more to close observation than to literary theory or intellectual preferences and aversions. Delicacy of feeling, fidelity to fact, scrupulous technique, were the distinguishing features of the Flemish art in the fifteenth century. From the Flemings who were its inventors the Italians borrowed the use of oils. And it is to the painting of this gifted people that the young, crude, and bustling principality owes the greatest part of its renown.

The art of the Netherlands, equally with that of Italy, springs from a vivid city life reposing on the base of material affluence. In the activity of their guilds, in their prizes for craftsmanship, as also in their public encouragement of literary and dramatic enterprises, the burgesses of the Low Countries vied with the inhabitants of Florence and Venice. The two great town systems of mediaeval Europe, that of Italy and that of the Netherlands, by the eclipse of which the civilization of the western world would have been fatally impoverished, grew up in substantial independence. The Flemish painters of the fifteenth century required no lessons from Giotto or his school in the art of painting the human form as they saw it. A native force of realism diverted them from Byzantine conventions. They painted from the life, but with a brilliance of colouring as if to challenge the gloom of northern skies and with a preference shaped by rich

and secular patrons for domestic themes so portrayed as to exhibit every familiar detail with cameo-like distinctness. Their influence, like that of the Italians, was widespread. By the end of the fifteenth century northern Germany from end to end was an artistic colony of Flanders.

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CHAPTER IV

THE GERMAN RENAISSANCE, 1450-1500

Intellectual progress of Germany in the later half of the fifteenth century. The spread of printing. Its effect in diffusing a popular interest in religion. Failure of Maximilian's attempts to reform the Empire. The real greatness of Germany at this time. The arts and crafts. Albrecht Dürer and Peter Vischer. Cusanus.

THE later half of the fifteenth century is marked in the history of Germany by a notable enlargement of culture, learning, and education, and also, as in Italy, by the development of the power of the territorial princes. The present reputation of the Germans as the leaders of the world in book learning may be traced back to this age, which witnessed the foundation of eight German academies, and the epoch-making invention in part due to John Gutenberg of Mainz of the art of typography. The immense revolution in the intellectual opportunities of mankind which followed upon this last discovery may be inferred from the speed with which, in an age unhampered by patents, it spread throughout Europe. Printing from metal types reached Italy in 1465, Paris in 1470, London in 1477, Stockholm in 1483, and Madrid in 1499. It has been calculated, but on an estimate which is probably too conservative, that by the close of the century some nine million printed books must have been in existence as against a few score thousand manuscripts which, up to that time, had contained the inherited wisdom and poetry of the world.

The credit of spreading the printing press through Europe must be principally ascribed to the Germans. Printing was known as the German art. The German printers and booksellers went everywhere in search of custom. By the end of 1500 they had more than a hundred presses in Italy and at least thirty presses in Spain. An immense missionary enthusiasm for the new art, and an intelligent appreciation of its significance for life, spread through the country. "As the apostles of Christ," wrote Wimpfeling, a contemporary, "formerly went through the world announcing the good news, so in our days the disciples of the new art spread themselves through all countries, and their

books are as the heralds of the Gospel and the preachers of truth and of science." It is a remarkable illustration of the keen eye of the German trader for these apostolic opportunities that in 1494, only two years after the expulsion of the Moors from Granada, three German printers were already established in that town.

The work of her early printers and bookbinders is one of the glories of Germany. Europe owes much to these inspired tradesmen, who were scholars and artists, as well as business organizers on an international scale, and even in a general history the names of the first great booksellers, of a Koberger of Nuremberg, or a Froben of Basel, may be recalled without impropriety. Some early German folios have, indeed, rarely been surpassed for beauty and magnificence. And if the main part of the literature which then issued from the German presses was theological, if during the first fifty years there were more than a hundred editions of the Bible and fifty-nine of the *Imitatio Christi*, this was due to the fact that here, as elsewhere, the clergy constituted the bulk of the lettered class, and were the chief patrons of the book trade. In the sixteenth century the printed book acted as a powerful inducement to liberating and critical movements of thought: but the first consequences of typography were otherwise, and are to be found in an awakening of popular religion and in a diffused interest in the reading and discussion of religious books.

It would not, therefore, be fair to urge that the period of German history which immediately precedes the Reformation was characterized by symptoms of degeneration and decay. There were, indeed, many grave faults in the political and social structure of the country. The Church, which is computed to have held a third of the landed property, was far too wealthy to be wholesome; the upper clergy too much given to idle ostentation or profligate expenditure. Private war was common, and, until the Diet of Worms in 1495, not seriously checked. The country, therefore, suffered from the irregular depredations of one of the idlest and most selfish aristocracies in Europe. Nor was there in the political framework of the German Empire any force capable of educating a firm body of patriotic and disinterested opinion, which might countervail the evils of class selfishness or petty localism. In this regard no episode is more instructive than the career of the Emperor Maximilian, the founder of Austrian unity, the darling of the Tyrolese, the first of chamois

hunters and "the last of the knights." Few German rulers have been more deservedly popular than this handsome, chivalrous, and most generous sovereign. None have been more energetic, more eloquent, more seductive, or more desirous of maintaining what he believed to be the true tradition of his high office and the honour of the German name. Yet despite all these admirable qualities Maximilian was unable to stir up the lethargic body of the German Reich to take effective action against the Turks in the east or the French in Italy. His attempts to provide an adequate reformation of the German Constitution at the Diet of Worms in 1495, and again at Augsburg in 1500, broke down against the solid opposition of the selfish interests. He could secure neither a standing imperial army nor a regular system of imperial taxation. His lieges refused to serve with the forces, or to pay the "common penny" (a graduated property tax), or to co-operate in the setting up of machinery for the enforcement of the decision of an imperial tribunal. Save for the fact that some slight improvement in the sphere of justice and police was secured by the proclamation of a perpetual land peace, by the establishment of a stationary imperial court, and by the division of the Empire into ten circles, the feverish attempts of this well-meaning and high-minded Emperor to make of the German Federation an effective power in the world were entirely frustrated. The Emperor had become a pathetic shadow. The real centre of political strength lay in the electors and princes.

There is, however, no necessary connection between political good sense and the spiritual and artistic progress of a people. The essential virtue of Germany lay, not in its empire or its great prelates and princes, and still less in its grasp of the essentials of public policy, but in the thousands of gifted and ingenious town workers, who built Gothic churches and cathedrals, developed the organ, wrought as carvers and sculptors in stone and wood and bronze, and by their engravings, paintings, and metal work secured a brilliant repute throughout the world for the craftsmanship of the German race. The drawings and engravings of Albert Dürer, and the noble array of bronzes which for a space of fifty years were cast in the foundry of the Vischer family at Nuremburg are monuments of the virtuosity by which in the last epoch before the Reformation Germany partially atoned for the prevailing corruption of the Church and the violent confusion of her public life.

The development of the plastic arts in Germany, which with Peter Vischer the younger had reached a high point of virtuosity, experienced a sudden check in the third decade of the sixteenth century. The rich old vein of German craftsmanship seems to have worked itself out. Conventional patterns and ideas borrowed from the Italians replace the early German work which, though it missed the simple beauty of the Italian masterpieces, was sincere, strong and true to the native character. Nuremberg, which in the fifteenth century was the Florence of Germany, ceased to be a living centre of decorative art. With the coming of the Reformation an ill wind began to blow upon the sculptors and painters. It was not only that the country was poorer by reason of the discovery of the new oceanic routes, but that the swift onrush of religious and social anarchy turned the minds of the German people into other channels. Religion, not art, was the governing interest. It is significant that Holbein, finding Basel too uncomfortable for a German painter, fled to the shelter of the English court. It was not, then, in painting or sculpture, nor even in the gentle art of woodcarving, once, as is natural among woodland peoples, a universal pursuit, that the Germans found satisfaction for their artistic cravings. Luther's hymns pointed a new way. The Germans gave themselves to music. By the end of the eighteenth century they led Europe in this the most universal of the arts and the one common language of all religions.

This, however, is to anticipate. The person in whom, before the storms of the Reformation, the intellectual life of Germany is most fully represented, is Nicholas Krebs, later known as the
 1401-64 Cardinal Cusanus from his birthplace at Cues in the Moselle valley. A strong vein of mystical religion, rooted perhaps in his early education with the Brethren of the Common Life at Deventer, was combined in Cusanus with the passion of a humanist, the eloquence of a statesman, and the laborious curiosity of a Teutonic scholar. As a young man he had studied mathematics and canon law in the university of Padua, and there mixed with a brilliant circle of ~~Italian~~ savants who were at that time skirmishing on the frontier of mathematical, astronomical, and geographical knowledge. Thereafter a timely piece of preferment opened many doors on either side of the Alps to the ambitious youth. Becoming secretary to Canon Orsini, an Italian intellectual and the Apostolic Legate in Germany, he

found the chief stars in the Italian literary firmament shining on his path. Toscanelli, the geographer, Valla, the scholar historian, Poggio, the discoverer of Tacitus, became his friends. With the true grammarian's ardour he threw himself upon the monastic libraries of his native Rhineland, and before long was rewarded by the reappearance of twelve lost plays of Plautus. Thenceforward the name of Treviranus (for Krebs was from the diocese of Trèves) became famous in the learned world. A Deanery, a Tyrolese Bishopric, a cardinal's hat, rewarded the happy discoverer of a dozen salacious Latin comedies. In turn the oracle of the Council of Basel and the henchman of Pope Eugenius IV, Cusanus earned golden opinions by his substantial good sense, his omnivorous reading, and his high character. Whether he was transcribing Latin manuscripts in Germany, or bringing back Greek texts from Mount Athos, or commenting on the Koran, or composing an atlas of central Europe, this indefatigable student was inspired by the sentiments of a good Christian, a good European, and a good German. It is noteworthy that in a treatise on Catholic concord, written at the age of thirty, he attacked the abuses of the Church with severity, and advocated as a remedy against the terrible disorders of Germany the establishment of an Imperial army. It was not until after Germany had suffered the humiliation of Napoleon's conquest that the brilliant Goerres, another German publicist from the Rhineland, advocated, but again without success, the same plain remedy for the same obvious evil of German anarchy and helplessness.

As an ecclesiastic Cusanus is honourably distinguished for the vigour with which he assailed the immorality of the German clergy and the pagan superstitions still rife among the German peasants, as well as for his disbelief in the use of military force against paganism, and for his faith in the powers of knowledge, reason, and eloquence as binding forces in human affairs. It is not, however, either as humanist or as ecclesiastic that he is now chiefly remembered, but as the author of a book, *De Dōctā Ignorantia*, in which it is claimed that several guiding principles of modern philosophy and science may be plausibly discerned. To many a patriotic German, Cusanus appears as the precursor of Copernicus, Descartes, and Hegel. It is not, however, to a corpus of mystical theology written by a busy ecclesiastical statesman that the world must look for pioneering work in the

sciences. If the cloudy folios of Cusanus are here and there lit by a brilliant flash of intuition into the nature of the physical universe, if his vision of an Absolute in which the contradictions of the intellect are finally harmonized wears a modern air, the method of the author was always mediaeval. Conclusions confirmed by modern science are reached by arguments which every man of science would now repudiate as fanciful and foolish. The real interest attaching to the work of this learned and laborious Teuton is that in him we see a powerful intellect moving on mediaeval and thoroughly German lines, but played upon by the first enlivening aspersions of Italian science.

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CHAPTER V

NEW MONARCHY IN ENGLAND

The Wars of the Roses. Their origin. Henry VI and Edward IV. Social and economic effects. The significance of Henry Tudor. The first English colony.

THE expulsion of the English from France in 1453 was followed two years later by the outbreak of the Wars of the Roses. It is difficult to imagine a combination of public calamities more complete than a long civil struggle supervening on the miscarriage of a foreign campaign. But the defeat and the civil war were blessings in disguise. Once the forlorn attempt to conquer France was definitely abandoned, England was able to find her true line of development in the enlargement of her influence over the British Isles, in the expansion of her commerce and industry, and in the foundation of colonies beyond the ocean. That she was able to play an effective part in such tasks as these was due to the fortunate and unparalleled thoroughness with which the feudal virus was eliminated from the body politic by the Wars of the Roses.

The contest between the rival houses of York and Lancaster is distinguished from the feudal insurrections upon the continent during the same period by one notable characteristic. Both English parties accepted the unity of the kingdom and the system of government by King, Council, and Parliament, which had been handed down from earlier times. The object of the Yorkists in the earlier stages of the war was not to shear away great provinces, as the League of the Public Good attempted to do in France, nor to reduce the kingship to a cypher as it was in Germany, nor to carry out any defined scheme of constitutional reform, but to storm their way into the Council, and through the Council to govern the country. Neither party can lay claim to a policy founded upon a disinterested concern for the public advantage. Private family feuds, and more especially the feuds of the Welsh marcher lords, war-restlessness, the need for occupying great bands of armed retainers, whom the cessation of the French wars had thrown out of work, were important fac-

tors in the Wars of the Roses. Yet it would be unjust to deny to the leaders in this fierce contest any concern for the national interest. The war between York and Lancaster was not wholly frivolous, but arose out of the greatest of all public issues, that of peace and war. Henry VI and his minister Suffolk were resolved to wind up the miserable French war, which Gloucester and Richard of York were ardent to continue. The Treaty of Tours (1444), negotiated by Suffolk, was felt to be doubly ignominious when it became known that it provided for the cession of Calais to France, and for the marriage of the English king to Margaret of Anjou, a woman of the enemy race. A fierce atmosphere of hatred and suspicion was generated by a quarrel which in every castle of the land raised the burning issue of employment or idleness, adventure or war weariness, appetite or common sense, the forlorn endeavour to revive old glories, or the ungrateful acceptance of inevitable defeat. Gloucester, the special enemy of the French queen, and Suffolk, the popular scapegoat for the pusillanimous peace, inaugurated by their sudden and violent ends the hideous period of assassination, judicial murder, and battle which disgraces the last age of Catholic England.

If the Yorkists were the first to resort to arms, they could urge in excuse humiliations abroad and mismanagement at home. The Lancastrians were blamed for the loss of the French conquests, nor could the conspicuous piety of Henry VI, or his noble educational foundations at Eton or Cambridge, atone in the eyes of his contemporaries for an ignominious foreign policy, a feeble character, a mind occasionally overclouded by insanity, or for the acute unpopularity of his masterful French wife. After his defeat at Towton (1461) the career of this blameless prince lacked no element in tragedy. A bitter exile was succeeded by a harsh imprisonment, and this by a cruel and violent death.

In contradistinction to the mild and ineffectual Lancastrian saint, his murderer, the Yorkist leader, belonged to that more modern and efficient type of statesmanship which was now coming to the front in the progressive states of Europe owing to the growing importance of industry and commerce. Edward IV was not a virtuoso like Lorenzo dei Medici, nor a genius in diplomacy like Louis XI, but a good soldier with a handsome presence, affable manners, and the sound, middle-class instinct which led the wiser heads of that time to appreciate the impor-

tance of promoting the interests and enlisting the support of the money-making part of the community. Being intent on raising supplies with as little trouble to himself or others as possible, he was sparing in the summoning of Parliaments and preferred the direct method of a benevolence extracted from the wealthy to taxes collected by a cumbrous method and more widely diffused in their incidence. But with some attractive merits Edward combined certain grave faults. His morals, even judged by the standards of that age, were shamelessly loose, his industry irregular, his avarice inordinate, and to the crime of political murder (including fratricide) he added the supreme error, in a people dominated by social conventions, of finding a wife outside his class. The nobles of England, who never forgave Edward II for his addiction to the pursuits of a locksmith, a builder, and a waterman, took it ill that Edward IV should have secretly married into a family of thrusting upstarts. The beauty of Elizabeth Woodville was no compensation for the fact that her father, though the husband of a duchess, started life from the lowly grade of a knight. The Yorkist dynasty sank under the burden of the misalliance. When Edward died of his debaucheries at the age of forty, the children of the unpopular match evoked no protective sentiment of loyalty or enthusiasm. Their uncle Richard, who seized the throne, was well advised in thinking that the country was unprepared to make any serious sacrifice on behalf of Edward V and his young brother. Yet the heart of the English people was not so entirely hardened by the atrocities of the civil war as to acquiesce without a protest in the murder of the children in the Tower. Courage and ability did not save the unnatural uncle and the usurping king. His deposition was desired and plotted, not only by the Lancastrians, but by a large section of the Yorkist Party as well. On Bosworth Field, Henry Tudor, the son of a Welsh country gentleman, but descended through Margaret Beaufort, his mother, from John of Gaunt, and the sole surviving representative of the Lancastrian claim, made an end of Richard and his Yorkist following, and founded the strong dynasty which was destined to carry England through the religious and political troubles of the next age.¹

The Wars of the Roses were ended. The English aristocracy had almost bled itself to death. But though the violent struggle

¹ Genealogical Table A.

was fought over a wide area of the country, and has been computed to have cost a hundred thousand lives, its social and economic effects were strictly circumscribed. No English town was sufficiently interested in the rival factions to stand a siege. The armies which hacked at each other with bills, or shot at each other with arrows, or less effectually and more expensively exchanged salvos from their newfangled and professionally manned cannon, were not drawn from the townsmen or the peasantry, but from the class of the great nobles and their liveried retainers. The social progress of the country suffered less from these disorders than might have been supposed. The quarrels of Mortimers and Percies, of Nevilles and Mowbrays, meant little to the villein, the craftsman, or the merchant. Trade pursued its even course. Fortunes were made. Wealthy men built houses of brick or stone for their personal use, or founded almshouses and colleges for the salvation of their souls. To Sir John Fortescue the position of the English peasantry appeared to be sharply distinguished from that of the peasantry of France by its prosperity. Villeinage was steadily dying out under the pressure of economic forces. Yet this long civil war was accompanied by one of the greatest evils which can afflict an organized society. It paralyzed the working, though it could not destroy the mechanism, of British justice. The royal judges still went on assize, the King's Courts still sat at Westminster, the Sheriff still held his tourn, and the Justices of the Peace still sat in their Petty and Quarter Sessions. Reluctant jurors were still summoned to serve on juries and punished for non-attendance. But wherever the interest of an influential landowner and his retinue were involved, the course of justice was deflected by intimidation. The statutes against "livery and maintenance" were powerless to check an acknowledged evil but a popular practice. If two great families were involved in litigation at the Assizes, rival bodies of armed men, bearing the liveries of the lords by whom they were maintained, would ride into the county town and browbeat the jury and the judge. There was no rascal in the country so flagrant or notorious that he could not, if maintained and supported by a powerful noble, escape the merited retribution of the law.

Nevertheless, it is significant that, despite the anarchy and turbulence of the age, a writer like Fortescue finds it possible to exult in the laws and constitution of his country. The English

were then, as they have continued to be, a litigious people. Their lawyers were then, as they remain to this day, an influential and conservative profession, proud of their recondite science, and zealous for the honour and dignity of their calling. The violence of the civil war, and the frequency of judicial murders during that tempestuous epoch, did not efface the memory of the early Lancastrian days when Parliaments met frequently, and the law was administered, and constitutional precedents were stored up for future use. The tradition of parliamentary government survived, though the Parliaments under Edward IV did little but pass acts of attainder or connive at murder and confiscation; but local justice had broken down through local terrorism.

The restoration of the rule of law demanded the establishment of some new system of criminal equity, which should enable the great offender to be brought to his account, without the paralyzing incubus of those unhappy gentlemen of the jury whose verdicts were dictated by panic or by greed.

The significance of the reign of Henry Tudor consists in this, ¹⁴⁸⁵⁻¹⁵⁰⁹ that he reasserted the power of the national state over feudal indiscipline, and through his marriage with Elizabeth of York, the daughter of Edward IV, gave a signal to the country that the bitter feud between the two rival houses was henceforth to be composed. Save for an irreconcilable Yorkist remnant supported from Ireland and Flanders, and formidable only by reason of its foreign friends, the country welcomed the new omen of peace. The risings of the impostors Lambert Simnel and Perkin Warbeck were successfully frustrated, and perhaps the more easily for the reason assigned by Bacon that "it was an odious thing for the people of England to have a king brought in upon them on the shoulders of the Irish and the Dutch." Henry Tudor had no standing army. Though he would have liked, as a Spanish ambassador observed, to govern England in the French fashion, he knew that he could not do it. From the first he was shrewd enough to see that without the good humour of the English people his dynasty could not survive.

To the student of politics nothing is more interesting than the process by which a nation, demoralized by a long course of rancorous strife, is gradually recalled to peace and sanity. To do this was the function of Henry VII. Many kings have been more spectacular, but none more valuable than this laborious

and frugal monarch under whose wise and vigilant treatment the poisons of the last feudal war were finally drained away from the national system. If his rule was autocratic, it was free from some of the worst autocratic vices, for there was no jealousy of able men, no megalomania, no camarilla of court favourites. The king's advisers were either the tried companions of his youthful exile, or able lawyers, or men like Morton, Fox, or Warham, who had risen by force of brains and character through the democratic avenues of the Church. It was better frankly to commission Empson and Dudley to plunder the nobles than to follow the French practice of giving to the whole aristocratic class a privileged exemption from royal taxes. No contemporary reproached Henry for his sparing use of Parliaments. In that age common justice was much to be preferred to the arduous exercise of political liberty; and common justice was improved. At last there was in Henry's "Star Chamber" a court so powerful that it could strike fear into the heart of the greatest noble in the land.

The advent of the Tudors did not and could not mean the isolation of England. In self-protection Henry was obliged to seek foreign alliances and to attend to English interests in Ireland and Scotland, from each of which countries, as the story of the Yorkist risings showed, an enemy attack might conveniently be launched. So the heir to the throne was married to Catharine of Aragon, and Margaret, the King's daughter, to James IV of Scotland, while the long process of restoring English authority among the Irish, which culminated in the Parliamentary Union of 1800, was launched in 1494 by a measure (Poyning's Act) subjecting the Parliament of the Irish Pale to the Privy Council in London.

Before the end of the century a certain Genoese mariner, by name John Cabot, had sailed from Bristol under the king's patent (1496) in a west country ship with a west country crew, and had returned with the exciting news that he had struck land on the other side of the Atlantic. Newfoundland, the oldest of the British Dominions, dates from the reign of Henry VII, when it is first perhaps possible to discern the outline of England's future rôle in the world as a country exercising a predominant influence in the British Isles, closely knit to the continent of Europe, but also impelled by the spirit of commercial and maritime adventure to vast enterprises beyond the ocean.

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CHAPTER VI

FRANCO-SPANISH RIVALRY IN ITALY

Charles VIII and Italy. The risk from Spain. Union of Aragon and Castile. Religious concentration and political expansion of Spain. The relations of Spain and Portugal. The treaty of Tordesillas. Spain linked by marriage with Flanders. Vast consequences for Europe and the world. The French invasions of Italy, 1494-1559. Alexander VI and the scandals of Rome. The new spirit of rationalism and Erasmus.

WE have now reached an episode in European history which proves how feeble are the affinities of religion, of race, and of culture, when weighed in the balance against the cupidity and war-lust of mankind. Spain and France were, at the end of the fifteenth century, the leading Latin and Catholic countries of the West, allied in race, in religion, in their common possession of a Romance language and literature, and having reached a general standard of cultivation which, though sensibly below the Italian, was far higher than that prevailing in eastern Europe. Of this Latin and Christian civilization the Turk was declared the inveterate foe, and since he was master of the eastern Mediterranean, and threatened the shores of Italy and Spain, it might have been expected that the formation of a Latin League to oppose him would have been the dominating concern of western diplomacy. It was not so. Instead of combining against Islam, the Latin powers broke out into violent quarrels among themselves. Italy was the prize of victory and the scene of contention. It is one of the cruel ironies of history that this country, which had enjoyed a rare and almost unbroken spell of peaceful civilization, during which it had shown mankind new summits of artistic excellence, was now destined, for more than sixty years, to serve as the battlefield of French and Spanish armies.

For this the Italians were in part to blame, for the prime cause of the tragedy was Italian discord. The long peace, while effacing the memory of the savage realities of war, for the local struggles sustained by *condottieri* were almost bloodless, had brought the Italians no nearer to a common mind. Still as in

the days of Dante, State plotted against State, and still there survived that pleasant Italian notion, proper to artistic studios, that battles might best be delegated to competing bands of mercenary troops. Whether the mercenary force was small or large, native or foreign, was hardly, in the low temperature of Italian patriotism, a matter of principle. Yet it was a grave thing for Italy and the seed of much future trouble when Ludovico Sforza, the powerful Regent of Milan, associated himself with the discontented subjects of Ferrante of Naples and appealed to Charles VIII of France to revive the old Angevin claim in the Neapolitan kingdom. Nothing could be said for Ferrante. He was a despicable and dangerous lout. But a French army, unlike the *condottiere*, would fight to kill, and since Ferrante was of the royal line of Aragon, though of a bastard branch, the fall of his house would not pass unnoted by the King of Spain.

At more than one juncture in her history the dangerous cry has gone up, "La France s'ennuie." It was so in 1494. The reign of Louis XI, so full of solid benefits, was not sufficiently spectacular to please an idle and adventurous nobility. A madcap rising, "La Guerre Folle," disturbed the wise regency of his daughter, Anne of Beaujeu, and warned her young brother Charles, the heir to the throne, that if he was to govern he must show the sport which a mettlesome aristocracy demanded of its king.

Of all adventures an Italian war was the most attractive. What could be more alluring to youthful ambition than the prospect of a cavalcade in glittering armour under the blue Italian sky, riding across a beautiful land which, by reason of its internal political divisions, seemed likely, failing the intervention of the chivalry of France, to fall a prey to the Turk or the Spaniard?

Expeditions of pleasure are never at a loss for a solemn excuse. The Turk had actually for a time flown his flag in Otranto. The Aragonese ruled in Naples, which had once been Angevin, while the Emperor Maximilian, whose second wife was Bianca Sforza, was suspected of harbouring designs on the rich Duchy of Milan, which the princes of the house of Orleans had long regarded as their eventual prize.

Charles VIII of France, a young and licentious hunchback of doubtful sanity, was the master of the strongest artillery in Europe. Though every wise head in Paris was opposed to the Italian adventure, for the kingdom was ill-compacted, its finances uncertain, and the marine available for Mediterranean service of

1283-1442

little account, the King yielded to the tempters, who flowed in upon him from Milan and Florence, from Rome and Calabria with their griefs, their aspirations and their bribes. He would descend on Italy, not merely as a conqueror, not merely as the claimant of his Neapolitan heritage, but with the star of freedom flaming on his banners. Italians suffering from oppression would flock to his camp and fill his treasury with ducats. He would restore a republic to Florence, drive the Aragonese from Naples, and then, perhaps, when a grateful Italy lay prostrate at his feet, eject the Turk from Europe and place the Imperial Crown upon his victorious brow. His mounted gendarmerie, drawn from the nobility and gentry of France, his formidable body of halberdiers and pikemen from Switzerland and Germany, his Gascon cross-bow men, and the light, quick-firing artillery, which was the latest triumph of French mechanical ingenuity, would give Europe a sensation which it would not soon forget.

Diplomatic precautions were not neglected. Having through the good management of his sister, the Regent, espoused Anne, the heiress of Brittany (1491), he was secure against attack from the north-west. That he might cross the Alps with an easier mind he bought the acquiescence of Spain by the cession of Cerdagne and Roussillon (two provinces on the brink of the Pyrenees which had been pawned to Louis XI by John II of Aragon) and purchased quiet upon his eastern frontier by giving away Franche Comté to the Emperor. But despite these lavish concessions of territory, there was one eventuality against which Charles could not provide. Whatever treaties a Spanish king might sign, he would never tolerate the French in Naples. It was not merely a question of honour. The granaries of Sicily furnished a welcome supplement to the meagre harvests of Spain.

The risk of the Italian adventure, which was in any case great, for no populous and civilized country readily submits to the invasion of thirty thousand licentious foreign soldiers, was much increased by a momentous change which not long before had come over the political complexion of Spain. The maritime state of Aragon, whose sailors and merchants were known in every port of the Mediterranean, had been united with the kingdom of Castile by the marriage of Ferdinand and Isabella in 1469. A political union, founded on a marriage, cannot be expected to change the psychology of differing peoples. The inhabitants of

Catalonia, the richest and most important part of the kingdom of Aragon, have never been assimilated with the Castilians, from whom they are divided by speech and by all those profound differences which distinguish landmen from seafarers, merchants from farmers, nobles from bourgeois, and a community stationed on a great world thoroughfare from one mainly living in secluded pride on a high inland plateau. But while Catalonia has always chafed under the Castilian yoke, the marriage of Ferdinand of Aragon with Isabella of Castile offered benefits of such a quality that they have never been renounced. In virtue of that union Spain became at once a great European power, strong by land and sea, and rose to a position, which was maintained until the close of the sixteenth century, of commanding pre-eminence in the world.

The restless ambitions of Aragon, whose navies had won kingdoms in the Balearic Islands, in Sicily, and in Naples, were now to be supported by footmen drawn from the upland farms and cities of Castile. The advantages which ensued from the unity of Spain were inestimable. A mutinous and disorderly people was reduced to some sense of discipline by the joint force of a strong monarchy and a subservient church. By degrees the spirit of a narrow and jealous localism was mitigated by a larger outlook upon Spanish needs and world-wide opportunities. But there was a reverse side to the medal. By inheriting the Italian policies of Aragon, Spain was committed to a long series of Italian wars, as deleterious to herself as they were mischievous to Italy.

For Isabella, one of the narrowest and most influential women in history, was a bigoted Catholic. The first exploit of the united Spanish kingdom was the conquest of that little state of Granada, which, under the enlightened rule of its Moslem sovereigns, offered a spectacle of civilized luxury to be matched in no other part of the Iberian peninsula, and in few even of the most favoured regions of France and Italy. Whether the destruction of this Moorish polity was a blessing or a bane may be variously debated; but it is at least reasonable to remember that the Spanish Moslems, unlike the Ottoman Turks, were susceptible to the call of art, science, and philosophy, that their rule was tolerant, their state weak and harmless, and that their expulsion from European territory, under the driving impulse of Queen Isabella, was the first step in a steady course of religious

persecution which permanently impaired the strength and vitality of Spain.

Hateful as this policy may appear to a tolerant age, it aroused no antagonism among the Christian subjects of Ferdinand and Isabella. The doctrines of the Catholic Church were everywhere accepted. The principle that it was the duty of the Christian State to suppress heresy within its borders was nowhere denied. While local liberties were hotly defended, the sacred cause of intellectual freedom went by default.

A deep instinctive sense of political need helped to strengthen the forces of orthodoxy in a country whose foreign policy had for long worn the colours of a religious crusade. The union of Aragon and Castile had done so little to abate the inveterate localism of the Spanish provinces, the municipal and provincial privileges and institutions were still so jealously preserved and defended, that the assistance of the Church, as the one institution common to all Spain and held in universal veneration by its inhabitants, became of supreme importance to the government.

So successful were the sovereigns of Spain in securing the entire obedience of their clergy that no Protestant Church was ever brought into a more complete subjection to the temporal Prince than was the Catholic Church of Spain during the great epoch of the Spanish Empire. King and Church, Church and King constituted one indissoluble instrument for the propagation and defence of the orthodox Faith.

In sharp contrast to this austere religious concentration, which made Spanish rule everywhere synonymous with the persecution of differing beliefs, was a vast and sudden enlargement of the political and economic horizon of the country. France became an enemy, Italy a battle-ground, England an ally, the Holy Roman Empire and the Netherlands an annexe through marriage, the Atlantic Ocean a pathway to the Spanish dominions, illimitable and mysterious in the distant west. The harbours of Biscay and Santander, of Vigo and Ferrol, of Cadiz and Seville, woke to a new life with the expansion of oceanic enterprise. New adventures crowded in, new rivalries revealed themselves, new combinations were formed for attack and defence. Spanish diplomacy was compelled to work upon a large canvas. Nobody could say of Spanish politics, in the age which was now opening out, that they suffered from an undue concentration of purpose or an ignoble restriction of outlook. The danger rather was one of ex-

cessive distraction between ends as various as domestic reorganization and Italian conquest, the duel with France and the colonization and settlement of the American continent.

Among the many policies of the Spanish monarchy a developed naval imagination might have included the conquest or incorporation of Portugal. This unneighbourly neighbour was now leading the western world in marine enterprise. The sailors of Portugal had tapped the wealth of Guinea, touched at the Cape, were about to coast round Africa, and to open a new way to opulence and empire in the Indies. The growing power of the little state, its fine Atlantic seaboard, its noble harbourage in the Tagus, might have tempted a keen rival in colonial enterprise to aggression. It might have been argued then, as it was contended by a Portuguese writer in 1624 (when Portugal was in fact united with Spain), that the true capital of the Iberian peninsula was Lisbon, its nerve centre the Atlantic seaboard, and the first of its political objectives to destroy an enemy navy wherever it might be found. Had such counsels prevailed at the close of the fifteenth century, the beginnings of Atlantic exploration might have been stained by a bitter civil war between the two Christian powers of the Iberian peninsula.

Nothing of this occurred. Ferdinand and Isabella, who were not greatly disturbed by sea-dreams, resolved to have Portugal bound to them by ties of family alliance, strong enough to resist the strain of colonial rivalry. So when Spain followed in the wake of Portugal and claimed her share of the New World, conflict was precluded by the arbitration of the Pope. The award of Alexander VI, under which all the lands and islands already discovered or hereafter to be discovered "in the West, towards the Indies or the Ocean Seas" were partitioned between Spain and Portugal, has been assailed as a presumptuous infringement of human liberty. It was one of those political arrangements which, however useful as a temporary adjustment of the divergent interests, inevitably break down under the stress of facts. Neither in France, nor in Holland, nor in England was this papal arbitrament regarded as tolerable. What right, it was asked, had a Pope, and least of all a Spanish Pope, to reserve the new world for the Spaniards and Portuguese? And how could it serve the Papacy that it should at this early date commit itself to the doctrine that India and America were for ever closed to the mariners of the north? Yet an instrument, however imperfect, which

effects for a time a *modus vivendi* between rival states by defining their respective spheres of influence, cannot wholly be condemned. The five bulls of Alexander VI served a useful though momentary purpose. They became the basis of the Treaty of Tordesillas (June 7, 1494), by which everything east of a line drawn across the Atlantic at a point 370 miles west of the Cape Verde Islands was assigned to Portugal, while everything west of it was accorded to Spain. The line so drawn just enabled Portugal to claim Brazil.

It was the merest accident that Christopher Columbus made his famous discovering voyage under the Spanish flag. Portugal, England, and France had the offer of his cherished secret and burning ardour. A Spanish Commission sat upon his project for five years, and then rejected it, and it was only by the narrowest margin, and through the influence of a priest and a woman high in the Queen's favour, that this unfavourable verdict was finally reversed. Columbus was a brilliant sailor, raised to the point of greatness by the glowing resolution with which, despite rebuffs and difficulties, calculated to daunt men of average courage, he pursued his dream victoriously to the end. Crossing the Atlantic in three small caravels, he struck Wembley's Island, one of the Bahamas, on October 12, 1492, and named it San Salvador. He had sailed for five weeks over a lonely, unknown sea, stilling the mutinous misgivings of his crew by his unconquerable faith, until he had reached what until the end of his life he believed to be the eastern fringe of Asia. The discovery of the West Indies is his title of fame, the first voyage across the Atlantic his great contribution, for he had no gifts for the difficult problems of colonization or government on land, which embittered his later visits, and thought that nothing better could be done with the native Indians than to enslave them. To the commercial speculators who buzzed round the Court of Barcelona a few unintelligible slaves and a handful of gold seemed to be a poor reward for a sequence of expensive voyages, and a derisory substitute for the promised spices of the east. The great navigator was suspended from his command and sent back to Spain in chains, there to be confronted by the deep grudge of disappointed investors and the fiercer anger of returned colonists. In Spain, the country of his adoption, he died in 1506 a disgraced and humiliated man, but the discoverer of America and to be remembered till the end of time.

The discovery of the new world cannot rightly be regarded as originating in no higher purpose than the quest for spices and gold. Religious aspirations were blended with economic appetite. At the Vatican, and more particularly among the Franciscans, whose missionary enterprise was world-wide, the oceanic enterprises of Portugal and Spain aroused the strongest interest as likely to lead not only to the evangelization of heathen people, but also to an attack on the Moslems to be delivered from the east. It was known that the Negus of Abyssinia was a Christian, and it was believed that there still survived in India, as a result of the mission of St. Thomas, a Christian state ruled by a monarch known as the great Khan. From these distant oriental potentates it was fondly hoped that Catholic Europe would receive effective assistance in one last grand crusade against the infidel. Such was "the plan of the Indies" sketched out as early as 1454 by Nicholas V in a bull despatched to the King of Portugal. And it was in such an atmosphere of exalted expectation that Columbus himself set out to discover the Indies in the west.

Meanwhile the suction of remote events was drawing into one unnatural amalgamation three sharply distinguished States, Spain, the Netherlands, and the imperial federation of Germany. Two fateful marriages and five unexpected deaths changed the face of European politics. In 1477 Maximilian, son and heir of the Emperor Frederick III, married Mary, the heiress of Charles the Bold of Burgundy. Years passed. Mary died, Maximilian became Regent of the Netherlands, and then (1493), in succession to his father, Holy Roman Emperor. Philip, the son of his Burgundian marriage, a fine, handsome youth, grew to manhood, and, being heir to great wealth, was eagerly sought in wedlock. As early as 1491 there was talk of a union between the Flemish Archduke and Joanna, the third daughter of the King and Queen of Spain. The children were young, the negotiations leisurely, but in 1496 the match was made. Joanna of Spain became the wife of Philip of Flanders. Who could then have foreseen the violently contrasted fates of the happy couple, or the far-reaching consequences of their marriage, the early death of the handsome Philip, the madness of his wife, the long list of tragic funerals which brought her most unexpectedly to the throne of Spain, or the vast perspective of power and pride which opened out before her little child, heir to the government

of Spain and the Netherlands, and destined to follow in the footsteps of Maximilian, his grandfather, as the wearer of the Imperial Crown? While events were thus preparing for the empire of Charles V, the main preoccupations of Spanish statecraft were naturally with the old world rather than with the new.

The contemporaries of Charles VIII can hardly be blamed for thinking that Italy, so far gone in political decomposition, and yet so famous, opulent, and cultured, was a prize much to be preferred to the freshly discovered islands on the other side of the Atlantic, of which bronzed seamen were talking on the quays of Barcelona and Lisbon. If a field for conquest was necessary, here was the field in which the harvest could most swiftly be reaped. Yet it is deplorable that despite the needs of their own subjects and the call of the new world, the rulers of France and Spain should for a period of sixty years have wasted their strength in a struggle for predominance in Italy, to their own grave mutual injury, and to the abasement of a cultured and relatively peaceful country, which was forced to become the theatre of a savage war.

It has been urged in extenuation that but for the French and Spanish armies Italy would have been conquered by the Turks. It might as well be argued that these purposeless wars are justified by the heroism of Bayard or by the brilliant verse of Ariosto's *Orlando Furioso*. Such shadowy conjectures may afford consolation, but do not constitute a defence.

1494

Like all subsequent French invasions of Italy, the Italian enterprise of Charles VIII is the story of an early triumph followed by a sudden and complete reverse. At first fortune smiled on the glittering army with its mediaeval accoutrements and imposing train of artillery. Ludovico Sforza, the ruler of Milan, who had himself invited the expedition, was not the man to obstruct its progress. Savonarola, the Dominican, one of those great Puritan preachers who from time to time arise in the Latin and Catholic south, welcomed the French as liberators to Florence, his adopted city. Rome opened her gates. Without a blow struck Charles was master of the Neapolitan kingdom. But then, when the main objective of the campaign had been reached, the real difficulties disclosed themselves. The invading army, which was partly German and Swiss, was not, as Savonarola's vision had painted it, a flight of purifying angels commissioned to put an

end to luxury and lust and the abuses of the Papal Church, but was as ill-behaved, as licentious, and as brutal (though with some shining exceptions) as French and German levies of this period were wont to be. As the army passed southwards it left behind it a trail of burning indignation. An Italian league was swiftly formed to eject the invaders and bar their retreat. On the field of Fornovo Charles cut his way through the enemy, and with this victory to his credit, but with the loss of every yard of Italian soil, regained his native land. 1495

Partly because of Fornovo, but still more because the French army lived on the enemy country and returned home laden with booty, the idea of an Italian war retained its lustre in France. When Charles died (1498), Louis XII, his cousin and successor, was drawn southwards by the same flattering mirage of Italian glory. The old story repeated itself. Facile successes were followed by grave complications, by defeats in Italy, at last even by the invasion of France. Milan was conquered and lost, Naples was shared with Spain and then lost, Venice was driven from her mainland possessions by a league of France, Papacy and Empire, and then restored by a papal confederation against France. In the unstable atmosphere of Italian diplomacy the friend of today became the enemy of tomorrow. Julius II, the warrior Pope, who assisted France against Venice, was soon afterwards the contriver of the Holy League to expel the French from Italy. Louis could count on no firm Italian friendships. His armies were beaten at Novara (1513), and, stripped of all his Italian conquests, he returned to France to deal with the English who had captured Tournai, and with the Burgundians who were besieging Dijon. Such were the final humiliations inflicted upon "the father of his country" by the lure of Italy. Milan, Naples, Venetia, were won and lost, and the soil of France invaded at two points. Still the lesson went unheeded. Francis I, the nephew of Louis XII, young, artistic, high-spirited, and self-indulgent, was not the man to forget that his uncle had been turned out of Milan by an army of base-born Swiss peasants. He crossed the Alps, confronted the Swiss mercenaries who guarded Milan, and by the brilliant victory at Marignano (1515) secured Lombardy once more for France, on a fleeting tenure. 1498-1513

Meanwhile conditions were becoming steadily more adverse to the prospects of an enduring French success in Italy. Spain was the rival, with an advantage at sea, with a stronger corps of 1515-47

infantry, with the wealth of the new world beginning to find its way into her coffers. Under Ferdinand the Catholic Spain was strong enough to eject the French from Naples. Under Charles, Ferdinand's Flemish grandson, the power of Spain was made yet more redoubtable by the tribute of the Netherlands and (after 1519) by the man power of the Empire. As time proceeded the opposition to France gathered force and was recruited from every quarter. In the course of a generation the Pope, Milan, Venice, the Swiss, Spain, Flanders, the Empire, drew the sword to prevent a French hegemony in Italy. Yet Francis I persevered in his Italian designs, and though he was defeated and taken at Pavia in 1525, his countrymen did not desist from their forlorn enterprise, or surrender their Italian claims until Henry II signed the Treaty of Cateau Cambrésis in 1559. It was a Spanish victory. The far-off result of Charles VIII's light-hearted cavalcade was the deliverance of Lombardy and Naples to the strict and solemn rule of the orthodox Spaniard, the eclipse of the Italian Renaissance, and the obscurization under a cloud of Spanish and clerical tyranny of that free play of the Italian imagination, which is capable of spells of incomparable brilliance, but equally of a cynical and patient acceptance of the discipline of tyranny and defeat.

Italy had long exercised, if only through Rome, an influence on northern Europe. In the fifteenth century scholars from England, Germany, and France visited the country, studied in its universities, and came back with cargoes of medical and classical knowledge. Even if Charles VIII had never crossed the Alps, the Italian Renaissance would in due course of time have affected the life currents of northern peoples. But the wheels of history run rapidly in war. Processes which otherwise might be slow and gradual then become swift and vehement. Every campaign is a voyage of discovery, every diplomatic interchange a revelation of foreign human nature. It was so with these Italian wars. They accelerated, if they did not occasion, the spread of the Italian Renaissance among the peoples of the north.

Among the figures on the Italian stage revealed to the general eye of Europe as the curtain went up in 1494 was that of Rodrigo Borgia, a wealthy Spaniard, who two years earlier had bribed the Sacred College to make him Pope, and had assumed the name of Alexander VI. Apologists can be found for anything. The

indulgent eye of modern criticism has withdrawn the gravest charges which were levelled against this Pontiff by his contemporaries. It is content to leave only as established sensuality and simony, worldliness, perfidy, and secret poisoning. There are periods in the life of any institution in which a rough bestial nature may have its uses. The stalwart Spaniard was not rougher, more licentious, or more cruel than the fierce families of Rome and central Italy with whom it was his business to cope. If he was a murderer and conspirator, he lived in an atmosphere of murder and conspiracy. A submissive papal state in central Italy, such as it was Alexander's object to create, could not be made by soft words and spiritual exercises, but by force and treachery, administration and finance. Here Alexander was in his element, working in part for the Holy See, but more obviously for the advancement of the Borgia family. How Cesare Borgia, the Pope's brilliant son, endeavoured to aid his father in the Romagna, and what resources of force and fraud he employed to this end, is recorded in *The Prince* of Machiavelli, who saw, as we have already noted, in the career of this unscrupulous adventurer the model of the new statecraft, unweakened by pity and uninfluenced by ethics or religious faith.

The spectacle of depravity presented by the Rome of the Borgias was deeply disturbing to spiritual natures. "The scandal," wrote Savonarola, "begins in Rome and runs through the whole clergy; they are worse than Turks and Moors. In Rome you will find that they have one and all obtained their benefices by simony. They buy preferments and bestow them on their children or brothers, who take possession of them by violence and all sorts of sinful means. Their greed is insatiable, they do all things for gold. They only ring their bells for coin and candles; only attend Vespers and Choir and Office when something is to be got by it. They sell their benefices, sell the sacraments, traffic in masses. . . . If a priest or a canon leads an ordinary life he is mocked and called a hypocrite. It has come to pass that all are warned against Rome, and people say, 'If you want to ruin your son make him a priest.'" In such language as this there may be some exaggeration, but in essentials the indictment was true. Though there was much genuine religious life in Catholic Europe at the end of the fifteenth and beginning of the sixteenth century, and though a genuine effort was made by good and able men, such as Hegius at Deventer in the Nether-

lands, or Nicholas of Cusa in Germany, or Dean Colet in England, to improve education and knowledge and to reform the abuses of the Church, Rome had definitely lost the moral leadership of Europe. No court had a worse reputation for avarice, corruption, and vice. In 1499 the probability that Germany and Spain would renounce their allegiance was freely discussed.

1467-1536 The spiritual declension of Rome was the more important by reason of the new spirit of rationalism which was springing up in northern Europe. Of this spirit, so far as it did not transcend the limits of Catholic orthodoxy, the herald and prophet was Erasmus of Rotterdam. Few men have exercised a wider or more salutary influence upon his generation than this delicate, impecunious little Dutch scholar, who after a passionate course of self-education in the Netherlands and England, in France and in Italy, became to a degree unequalled until the days of Voltaire the acknowledged chief of European enlightenment. Erasmus, like every lettered man of his age, was influenced by the classics of Greece and Rome, which it was the glory of Italy to have recovered. Yet, differing from many Italian scholars, he was neither pagan, nor aesthete, nor metaphysician, but a plain, orthodox Christian, somewhat poor on the side of imagination, since Terence was his favourite poet, but abounding in those gifts of clarity and grace, good sense, moderation, and wit which were best calculated to commend his message to the world. For he was a man with a message, a prophet as well as a savant. His enemies were pedantry and superstition, ignorance and stupidity, violence and vice. Against these evils his long course of incessant literary activity offered a continuous and brilliant protest. Though he visited universities, and even for a time (1500-1513) held a Chair of Divinity at Cambridge, he was no college pedant, but a citizen of the world, interested in conduct above all things, and quite as much concerned with popularizing knowledge as with extending it. In particular he wished to see the Scriptures translated into every language. "I long," he writes, "that the husbandman should say them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with them the weariness of his journey." Even his more technical works, such as his editions of the Greek Testament and of the early Fathers, illustrate his concern for the needs of the general reader. He resolved to get behind the Latin Vulgate to its Greek original, to turn from the

subtle disputations of the scholastic theologians to the teaching of the Early Fathers, where he was disposed to find the spirit of the early Church pure and undefiled. That the true and primitive Christianity had been obscured by the intellectual detritus of succeeding ages and might be recovered by a great feat of careful and imaginative scholarship was the core of his grammarian's faith.

Apart from the new and fruitful direction which he gave to biblical studies, Erasmus stood out as the prophet of a humane, tolerant, and enlightened Catholicism. He did not scruple to pour scorn on the ignorant, idle, and vicious monks, on the superstitious worship of relics, on the evils connected with pilgrimages and the sale of indulgences, and on other notorious abuses of the Church; and his raillery, conveyed in vivid popular Latin, went the round of the republic of letters. Yet his critical spirit was never sharpened to the point of heresy or revolt. In the *Enchiridion Militis Christiani* he expounded the eternal gospel of that inner religion of the heart, which dispenses with the support of outward observance and ceremonials, and finds its nourishment in meditation on the holy texts. It is clear that he was not interested in the subtleties of theological doctrine. 1501

The popularity of his writings was immense and unprecedented. His *Colloquies*, his *Praise of Folly*, his *Adagia*, were the earliest "best-sellers" in secular printed literature. The gift for persiflage was never more effectively employed. The priestly caste, once so formidable and dominant, was held up by this light and engaging satirist as an object of amusement and contempt. The wickedness of war, the ineptitude of the old educational methods, the prevailing hollowness of religious life, were denounced with an earnestness which was all the more impressive by its immunity from any suspicion of the ponderous, the fanatical, or the insincere. For a time he marched abreast with Luther. Then the two men diverged. Luther broke away from Rome. Erasmus believed that the Roman Church could be reformed from within. The violent and intolerant spirit of the Protestant Reformation was abhorrent to the humane and pacific temper of the Dutch scholar. While Germany was convulsed with religious strife, Erasmus from his quiet retreat at Basel (1514-35) was attempting through an elaborate series of editions and translations from the Fathers to revive for the direction of the Roman Church the thought and spirit of early Christianity.

The importance of Erasmus for the history of Europe consists in the fact that, in the age of the Reformation, he embodied, with a surpassing attractiveness and brilliance, that tradition of Christian and classical culture which was and remains the common possession of all Europe. In any list of good Europeans the name of Erasmus would rank high. He had the idea of a Europe organized for rational ends, true to its past, but purified of its abuses, and bound together in a perpetual bond of peace and fellowship. Such an inspiration is still cherished by the small band of humanists who in every country endeavour to sweeten the bitter waters of political life.

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CHAPTER VII

THE TURKISH PERIL

Selim I and Suleyman the Magnificent. The capture of Rhodes. George Podiebrad and Matthias Corvinus. The field of Mohacs. Consequences for Austria.

For Mohammed the Conqueror the fall of Constantinople was not an end but a beginning. This able and ambitious ruler regarded himself as commissioned to conquer the world for Islam, just as Lenin, long afterwards, and by other and less warlike processes, aspired to convert mankind to the Communist faith. An obedient people trained to every hardship but that of independent thought, a skilled professional army, and a fine train of artillery gave Mohammed a commanding advantage against divided opponents. The roar of the Turkish guns was heard on the Euphrates, on the Danube, and on the Albanian coast. When the Sultan died in 1481, Asia Minor, Greece, and the main part of the Balkan peninsula had been subjected to his yoke, and the Turk was astride the Adriatic, holding the Ionian islands, Scutari, and Otranto, and menacing the security of Italy and Rome.

After the brief rule of the nerveless Bayazet the course of Turkish conquest was renewed by two of the most remarkable figures of the Ottoman house. Selim I, who dethroned his father Bayazet in 1512, is, next to Mohammed his grandfather, the principal architect of that wide Turkish Empire which endured the strain and stress of many centuries and was broken only by the tremendous shock of the last great war. It was Selim who conquered Syria, Egypt, and Arabia, and upon the resignation of the last Kaliph of the Abbassid line brought the Kaliphate into the Ottoman house. To him were solemnly tendered the keys of the Kaaba at Mecca, a symbol of supremacy over the Moslem world. From the days of Selim Stambul became the undisputed centre of Islamic power in three continents. Bagdad, which was the capital of the Abbassids and the principal scene of a civilization far beyond the reach of the Turkish mind, now sank to the position of a distant provincial city.

Three great victories specially distinguish the military record

of Selim's strenuous successor, Suleyman the Magnificent: the capture of Belgrade from the Hungarians, the forced capitulation of the Knights Hospitallers in Rhodes, and the bloodstained field of Mohacs (1526), which sealed the doom of Hungary as an independent kingdom. Belgrade was the gateway into Hungary, Rhodes the half-way house between Constantinople and Egypt, and Hungary the last effective barrier between the Turks and the Austrians.

The effect of these triumphs was the more impressive by reason of the high military reputation of the Magyar nation, and the confidence which was generally reposed in the skill and valour of the Christian garrison in Rhodes. Under John Hunyades and his son, Mathias Corvinus (1458), the frontiers of the Hungarian kingdom had been triumphantly defended and the Turks more than once compelled to accept defeat. The reputation of the Knights Hospitallers of Rhodes was of a different order, for while the Magyars had only recently won their way into the forefront of European history as the main defenders of the Christian cause on land, the Knights of Rhodes had ever since the Crusades been the easternmost spearpoint of Christendom against Asia and Islam. Rhodes was a small island. The Hospitallers in number and equipment were far inferior to their assailants. But they had survived so long that it was natural to think that they would survive for ever. That they were permitted to go down before the Turks, with the passive acquiescence of Genoa and to the unconcealed satisfaction of Venice, was a sharp advertisement to the west that the Turkish navy was mistress of the Aegean, and that the two great Italian cities which had conveyed the Crusaders to Palestine had now turned round and joined the enemy.

The collapse of Hungary was equally spectacular and for the history of Europe far more momentous. It has been one of the standing misfortunes of Europe that the Poles, the Czechs, and the Magyars have never been able to devise any durable form of political co-operation. An incompatibility of temper based upon differences of language, race, and religion has always proved stronger than the compulsion of political convenience or necessity. From Bohemia, the richest and most civilized of these three monarchies, Poland was estranged by religion, Hungary by religion, race, and language alike; and since the nobles of Poland, Bohemia, and Hungary knew how to extract a full measure of

selfish indulgence from a weak and elective kingship, it followed that at the very time when the princes of the west were consolidating their power, the states on the eastern border were undergoing the opposite process of feudal dissolution.

The last act of Bohemian and Hungarian independence was marked by one of those rare opportunities which, once missed, never return. In the spring of 1458 two remarkable men were elected to the thrones of Bohemia and Hungary. George Podiebrad was a Czech noble who had won the confidence of the Bohemian nation by his successful defence of the Hussite faith against a strong Catholic and Germanizing minority. His firmness, his moderation, his willingness to treat religion as a question upon which the State might tolerate differing opinions, as well as his success in putting down rebellion, gave him a position of national authority such as no Bohemian ruler had enjoyed since the days of Charles IV and no Bohemian ruler was destined to enjoy again till the days of Mazaryk. The youth who almost simultaneously mounted the Hungarian throne enjoyed a comparable advantage. Like Podiebrad, Matthias Corvinus was of national stock. He was the son of that illustrious soldier John Hunyades, who had driven the Turks from before the walls of Belgrade, and he inherited much of his father's vigour and activity. To the qualities of a soldier he added a perception of the arts of peace. The conqueror of Vienna was also the founder of Pressburg University, and the first to introduce among the backward nobles of Hungary many of the accomplishments and arts of Italy. A close alliance between two men, each in his ways so remarkable, and each in his own country so popular as Matthias Corvinus and George Podiebrad, would have been of the greatest value. The conjunction of Hungary and Bohemia under such rulers might have imposed a final limit upon the incursions of the Turk and averted from the two Christian monarchies of south-eastern Europe the destiny which was awaiting them of absorption in the Austrian Empire. But the two men, though united by marriage, drifted into a fatal antagonism which proved to be ruinous to both kingdoms. Bohemia was attacked by Hungary, and Hungary in its turn, unfriended and alone, was allowed to go down before the Turk. The cause of the sudden downfall of two kingdoms apparently on the high road to stability and power was religion. George of Bohemia stood by the Compacts of the Council of Basel, which accorded to the

1466

1468

Hussite Church in Bohemia the use of the cup by the laity in the sacrament. But to the papal Curia, which had never accepted the Compacts, the policy of the Hussite chief was impermissible. Podiebrad was excommunicated. It was determined in Rome to depose the heretic and to replace him by the Catholic Matthias. The Hungarian king yielded to temptation and joined forces with the Catholic malcontents of Bohemia. In the terrible civil war which ensued the Bohemian patriot held his own, but in self-defence was compelled to name as his successor a Catholic prince from the Polish royal family. In 1471, on the death of Podiebrad, Vladislav Jagellon succeeded to his throne.

The advent to power of this insufficient Polish alien who was in turn called to govern Bohemia and Hungary was a signal in each country for an outburst of aristocratic pretensions. Among the turbulent landowners of the eastern kingdoms the Pole was as helpless as a French master in a class of rebellious English schoolboys. He had neither army nor treasury, could do nothing without the Diet, and was expressly debarred from introducing any novelties into Hungary. Against the serried discipline of a Turkish army the feudal levies of such a monarchy were bound to fail.

The issue was tried upon the field of Mohacs (1526), a battle big with consequences for Europe, for after the Hungarian army had been defeated and Louis the last Jagellon king was killed, and the whole country up to the gates of Vienna had been overrun by the Turks, there was no life left in the proud Magyar aristocracy. The greater part of Hungary was seized and held by the Turks until late in the seventeenth century; the remainder fell to Ferdinand of Austria, the brother-in-law of Louis and the heir to his pretensions. The long subjection of Bohemia and Hungary to the Habsburg house, lasting until the Treaty of St. Germain after the recent war, was the direct result of that fatal day. Not until the Italian victory of Vittorio Veneto (1918) had sent the Austrian Empire toppling to the ground were the effects of the field of Mohacs finally undone.

For indeed there was born upon the field of Mohacs a new spell of life for the Holy Roman Empire and for the Habsburg house. The defence of Christian Europe against the Turks, which might otherwise have been conducted by the Hungarian nation, now devolved of necessity upon the Archdukes of Austria. Their "ramshackle Empire," built up by a succession of

happy marriages, received a justification in the eyes of Christian Europe by reason of the fact that through the eclipse of Hungary it had become the necessary and only valid bulwark against a great and aggressive Moslem Empire. That it reposed on a multi-national basis was no matter of reproach in the sixteenth and seventeenth centuries. But as the Empire of the Habsburgs was made by the Turkish peril, so at each stage in the decline of Ottoman power it lost something of its original prestige and authority. In the end Turk and Austrian succumbed to the same enemy. The spirit of nationality born of the French Revolution first set aflame the Christian nations of the Balkans and then, spreading among the Croatians, the Czechs and the Poles, involved the Austrian Empire in ruin.

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CHAPTER VIII

THE GERMAN REFORMATION

Causes of the Reformation. The new learning. The attractions of Protestantism. Literary power of Protestant leaders. Martin Luther. Indulgences. The ninety-five theses. The breach with Rome. Charles V and the Edict of Worms. Luther's auxiliaries. His partial success. He denounces the peasants. Zwingli and Luther. Lutheran successes in Scandinavia and Prussia. The rift beyond repair by 1541.

THE Protestant Reformation was a revolt against papal theocracy, clerical privilege, and the hereditary paganism of the Mediterranean races. On the one side it took the aspect of an insurgence of the lay spirit against clerical claims and immunities, on the other of a religious revival and an attempt to retrieve the original ways of the Christian Church. It occurred when it did partly because the abuses connected with the papal government and the Church were then felt to be specially grave and partly because the desire for a simpler and more spiritual form of Christianity, which at that time possessed many ardent minds, coincided with the appetites of secular princes, who, finding their traditional revenues inadequate for the growing needs of the state, cast covetous eyes on the wealth of the Church. It corresponded with the rising tide of nationalism, and was quickened by the conversion of the Papacy into an Italian state. A great movement of intellectual emancipation preceded its advent and accompanied its course. Thousands of separate little rills of doubt, criticism, and protest which had been gathering volume for a generation suddenly flowed together into a brawling river of revolt. The public mind recoiled from the discipline of the past. Old limitations upon thought and learning fell away. Reuchlin in Germany went back to Hebrew, Valla in Italy and Budé in France to the real Latin and Greek of antiquity. A spirit of brilliant forward-reaching enlightenment came into Europe, challenging traditional knowledge and shaming old abuses or superstitions by its scorn and mockery. Of the soldiers of light no country had a monopoly. Machiavelli and Valla were Italians, Von Hutten was German, Zwingli Swiss, Rabelais French, More English, Erasmus Dutch. Of these some were

sceptics; others remained faithful to the Roman Church; others when the rift came went into revolt.

The enlightenment of the sixteenth century, though quite distinct from the Protestant movement, was one of the causes which helped it to succeed. The new learning weakened the traditional sentiment of reverence by which many of the beliefs, traditions, and customs of the Roman Church had long been supported. The layman could now read for himself. He could learn Greek and even Hebrew, getting behind the official Latin of the Roman priest to the original languages of Holy Writ. The Vulgate was no longer sacrosanct. There were texts older than the Vulgate, more sacred, at once unknown to the main part of the Latin priesthood, and accessible to the scholar who cared to learn. The thought inevitably sprang up that the virtuous layman could reach his God without the intermediacy of a priest. The movement appealed at once to that which was most lax and that which was most rigorous in the moral temper of Europe. There were those who, like the Anabaptists of Münster, threw off all the moral restraints of the old order. At the opposite extreme was that indwelling spirit of Christian stoicism which animated Calvin's polity at Geneva and Oliver Cromwell's New Model army, and out of which was fashioned the austere, money-making civilization of the New England colonies and their daughter states.

Against the aesthetic beauty of the Roman Church and the Roman ritual the reformers could offer two great popular attractions. The first was the delight of congregational singing, the second the interest of a service conducted in a language intelligible to the unlearned. Nor was there in this attempt to reach the common man any necessary vulgarity. Music often touched a high, language a sublime, level. Luther's Bible, Tyndale's Bible, and Cranmer's Prayer-book, Calvin's French version of his own *Christianae religionis institutio* are in their respective languages masterpieces of prose writing. Of Luther it may be said that a passion for music and prodigal gifts as a writer were almost as important a part of his equipment as deep learning and spiritual force. He counts as one of the makers of the German language, rich, copious, animated, but inferior in refinement to Tyndale and Cranmer. It is a fact of great importance for the history of the Protestant Reformation that among its earliest professors were certain writers of temperament and genius, whose

words have still power to stir the heart. Few passages in our English Bible are more familiar than the wonderful thirteenth chapter of the first Epistle to the Corinthians. In substance the translation is the work of William Tyndale, who was burned as a heretic in 1537. The leaden literature of the Lollards and the Hussites may be searched in vain for so great an artist.

1483-1546 Martin Luther, the Saxon peasant to whom the German Reformation owes its origin and character, was one of those men who achieve a commanding position in the world not because they are original, but because they are representative. Luther was not a profound theologian; nor was he a philosopher. He did not believe in free enquiry or toleration, and so far from acknowledging the possibility of development in religious thought, held firmly to the belief that all truth as to the ultimate problems of life and mind was to be found in Holy Writ. It is not therefore from Luther, a savage anti-Semite, that the liberal and rationalizing movements of European thought derive their origin. Though he promoted a rebellion, he was not a revolutionary, but a self-experiencing religious genius who in his search for personal salvation was led by degrees to take up an attitude which made him the champion of the German nation against the claims of the Roman Church.

A great part of his power lay in the fact that he was German to the marrow. All the strength, all the weakness of the German character was reflected and magnified in his passionate temperament, its tenderness and violence, its coarseness in vituperation and old-fashioned Biblical piety, its music and learning, its conviviality and asceticism, its homely common sense and morbid self-scrutiny, its paroxysms of contrition and heady self-confidence. Not since Barbarossa had there been a German so typical of his age and race as this emaciated but very typical Saxon friar, with his rough combatant ways, his clear ringing voice, and unending command of words, jests, images, and arguments.

Let it not, however, be imagined that the German people, among whom Luther was brought up, were prepared for a Protestant theology or an heretical church. Had Luther in the first instance come forward with any such proposals he would have been the mark of almost universal animosity: but he did nothing of the kind. He denounced the sale of indulgences. The source of his extraordinary influence was due to the fact that he, an Augustinian monk, launched an attack upon those practical

abuses of the Roman Church which every right-minded German, however much attached he might be to the Roman connection, regarded as morally and theologically indefensible. In so doing Luther spoke not only the mind of Germany but the better mind of the Church itself.

The idea that the Pope could issue indulgences for the remission of sins of every kind was rooted in the theory that there had been accorded to St. Peter and his successors the privilege of dispensing to the faithful an inexhaustible treasury of merit. Originally due to the sacrifices of Christ, the treasury of the Church was continually augmented by the merits of successive generations of believing Christians. The conception of merit, not as something ephemeral and personal, but as a store of spiritual wealth which could be accumulated for the benefit of the living and the dead, appealed alike to the religious imagination of the pious and to the pecuniary needs of the Popes. What could be more convenient to an embarrassed exchequer than the possession of a fund filled without effort, maintained without anxiety, and always capable of being employed to pecuniary advantage? As the financial attraction of the spiritual treasury disclosed itself, the moral judgments which had originally accompanied its administration were thrown to the winds. Confession and repentance were no longer insisted on. From Pope Julius II a plenary indulgence could be earned merely by a contribution to the rebuilding of St. Peter's. Pope Leo X went further still. To all who set out upon a crusade against the Turks he promised the everlasting bliss of heaven. *Claudo tibi portas inferni et januas aperio Paradisi*. Usurping the prerogatives assumed only to belong to the Almighty, the banker Pope (for Leo was a Medici) claimed not only to remit the temporal penalties for sin but even to expunge the sin itself.

The scandal worked to a climax in a great money-raising campaign for the new St. Peter's which was conducted, so far as the provinces of Mainz and Magdeburg were concerned, by the Dominican preacher John Tetzel.

"It is incredible," wrote a contemporary, "what this ignorant and impudent friar gave out. He said that if they contributed readily and bought grace and indulgence, all the hills of St. Annaburg would become pure massive silver, that so soon as the coin rang in the chest, the soul for whom the money was paid would go straightway to heaven." It was such effrontery which

provoked Luther to post upon the door of the castle church of Wittenberg (October 31, 1517) those ninety-five theses which, being swiftly circulated by a friendly press, lit the fires of the German Reformation.

By this time Luther had reached the fundamental convictions which inspired his course of future action. Prayer, fasting, scourgings had brought him no peace nor lightened by one featherweight his agonizing burden of imputed sin. On the one hand he saw the abject wickedness of man, on the other the dazzling and unapproachable goodness of God. Where could he find a bridge across the dark chasm? By degrees, first on a visit to Rome, whose patent corruptions caused him to recoil, later at Erfurt, through the teaching of Staupitz, he received a vision of hope. Faith was the bridge. Man if he had faith could be saved, despite his inherent and desperate wickedness. Works were of no avail. Pilgrimages and ceremonies, the telling of beads, the lighting of candles, the worship of relics, were only obstructions on the pathway to salvation. Faith, the condition of Grace, Grace, the reward of Faith were all that mattered in the dark history of predestined man. It was a graft from the tree of his master St. Augustine, once unperceived, but, now that it was recovered, ever afterwards held with fanatical tenacity.

Once embarked upon the ship of grace, Luther drifted far and fast into tumultuous waters. If works were of no avail, of what value was the monk's vow or the priest's unction? By 1520 he had come to the conclusion that every baptized Christian was a priest, that Rome was Babylon, that the Pope was Antichrist, that priests should be allowed to marry, and that divorce was lawful. In three famous treatises, the first an appeal in German directed to the laity and urging them to take in hand the reformation of the Church (To the Christian Nobility of the German Nation respecting the Reformation of the Christian Estate), the second a Latin treatise addressed to the theologians (*De Captivitate Babylonica Ecclesiae Praeludium*), and the third a curious letter "concerning Christian Liberty," directed to Leo X, professedly as an eirenicon, Luther completed and made irreparable his breach with Rome. "For your see," he observed to the Pope, "which is called the Roman Curia, which neither you nor any man can deny to be more corrupt than Babylon and Sodom, I have indeed shown my detestation, and have been indignant that the Christian people should be deluded under

your name and under cover of the Roman Church; and so I have resisted and will continue to resist so long as the spirit of faith lives in me." An Italian humanist may be excused for failing to discover any note of conciliation in such an utterance. Leo issued a bull excommunicating the rebel, and the rebel replied (December 10, 1520) by publicly burning the bull.

Meanwhile a grave Flemish lad of nineteen, having been chosen Emperor after a vast expenditure of money and intrigue, addressed himself to the novel and troublesome problem of dealing with a heretic who was also a national hero. Napoleon long afterwards charged Charles V with missing one of the great opportunities of history by refusing Luther's invitation that he should put himself at the head of the reforming movement in Germany. But how was it possible for Charles, a Habsburg, a Holy Roman Emperor, and a king of orthodox and Catholic Spain, to lead a national German rebellion against the papal see? The traditions of his house and of the imperial office, his own creed and upbringing, the conservative bent of his mind, the prevailing sentiments of his Flemish and Spanish subjects, made such a course impossible. Of necessity Charles was brought to view himself as the personal champion of the Papacy and as a shield and buckler of the established order.

So, amid a great commotion of the public mind and with a strong current of popular feeling running against the papal court, Luther was summoned to Worms to attend upon the young Emperor and his first Diet. He was charged to retract his writings. With a pride which must have been fortified by the sense of outside support he replied that, since Popes and Councils had often erred and contradicted themselves, he would withdraw nothing unless it were disproved by Scripture or evident reason. He lost nothing by his steadfast bearing. Though the Pope and Emperor entered into a league (May 8, 1521) to seize his person and to stamp out his opinions, he remained for a few more years the favourite of a great part of the German people, and more particularly of the middle class who plied their industries in the towns. The Edict of Worms, which made of him an outlaw, was, from the first, a dead letter.

Political conditions favoured the reformers. The Emperor, distracted between a thousand claims and drawn away from Germany in part by the war with France and by the necessity

of suppressing the serious revolt of the Spanish Comuneros, was never in a position to apply the steady adverse pressure by which alone a middle class movement which had captured the printers could be brought into subjection. His brother, Ferdinand of Austria, having the Turks upon his hands, was in no better position to deal with the German heresy; and as for the French, for whom Charles was the most formidable of rivals and enemies, the Lutherans appeared to this orthodox but very political nation to be deserving of every encouragement as a standing source of annoyance to the imperial government.

One prophet does not make a church. Lutheranism owes much to a statesman, a scholar, and a university. Frederick the Wise, Elector of Saxony, was one of those men who, without being either powerful or in any way brilliant, influence history from the respect which they inspire, and by the opportune exercise of a kindly and paternal moderation. A mild, prudent, peace-loving ruler, proud of his chapel choir, his pictures and his castles, and of the University of Wittenberg of which he was the founder, and much occupied with pious Biblical exercises, Frederick gave to the new movement just that encouragement which was most necessary to carry it through the critical early stages of its growth. When Luther was proscribed both by the Emperor and the Pope, the old Elector saw to it that he was hidden away and sheltered from his enemies, and it was in Frederick's state, and with Frederick's support, that the fiery thoughts and hot passions of the great heretic were moulded into the fabric of the Lutheran Church.

The scholar was Philip Melanchthon. "I am rough, boisterous, stormy, and altogether warlike, I am born to fight innumerable monsters and devils, to remove stems and stones, cut away thistles and thorns, and clear away wild forests: but Master Philip comes along softly and gently with joy, according to the gifts which God has abundantly bestowed upon him." In these words Luther defined his relation to Philip Melanchthon, the gentle Greek scholar, who, in December, 1521, provided the new religion with its first elementary work on theology, the *Loci Communes*, the first book which, as Ranke observes, had appeared for several centuries in the Latin Church containing a system constructed out of the Bible only.

The University was that of Wittenberg, which became at once the principal seminary of Lutheran doctrines and a standing

challenge to the traditional learning of the Sorbonne. Hither learners flocked from every part of Germany. Here was the great factory of Lutheran literature. It was in this little centre that the national mind of Germany, as it was affected by the passions and events of that tumultuous age, was first expressed in language which all Germans could understand. Hence, too, certain divines in the East Anglian University of Cambridge derived the evangelical doctrines which helped to make England a Protestant country, and gave to an obscure fenland seminary a new and sudden pre-eminence in the intellectual life of the English people.

Yet despite the initial tide of a boisterous popularity the reformers failed to make of Germany a Protestant country. The inveterate political divisions which had paralyzed this tempestuous people for centuries proved to be stronger than the widely spread indignation against papal abuses.

Some states accepted the new order, others remained faithful to the old. There was a League of Catholic States stitched together at Ratisbon (1524) and a counter-League of Protestant States set up at Torgau (1526) and enlarged at Smalkalden (1531). In the end, after a religious war which retarded the development of the country for two hundred years, Germany found peace, the newer civilizations of Saxony and Hesse, Prussia and Brandenburg embracing the Lutheran faith, while, broadly speaking, those parts of Germany which had been incorporated in the Roman Empire, notably Bavaria, Austria, and the Rhineland, remained faithful to Rome.

Thus the Lutheran movement, which had originally been national and popular, became in the course of a very few years neither the one thing nor the other. The new confession was restricted to certain principalities and free cities and everywhere was closely dependent upon princely and governmental favour. Great bodies of opinion, whole classes of society, were alienated and denounced. While the humanists, who had found much to admire in the denunciation of papal obscurantism, were estranged by the ascending scale of Luther's violence, Luther himself recoiled from the revolting peasantry (1525), and in a treatise which marks his breach with German democracy invoked upon the suffering toilers in the fields, from whom he was himself sprung, the condign vengeance of the princes.

From that moment the Lutheran Church ranged itself definitely on the side of civil order and authority. In principle the

decision was wise. The ship of reform would have foundered in an ocean of anarchy. It speaks much for Luther's common sense that he stood out against every form of irresponsible lawlessness, whether of raving prophets or evangelical *condottieri* or anarchical Anabaptists. But the manner in which he dissociated his movement from the peasant rebellion, his failure to suggest points of accommodation and compromise, and the encouragement which he gave to a course of repression so savage that it left the German peasantry more defenceless and abased than any social class in central or western Europe, are serious blots upon his good name. The German peasants were rough men and rough fighters; but their grievances were genuine and their original demands were just and reasonable. That Lutheranism should have been associated with the reprisals of a hard and merciless landowning aristocracy, and with the degradation of the most deserving class in the community, proved to be a serious deduction from its vitalizing energies.

Of hardly less importance for the future of German protestantism was its emphatic breach with the Swiss Reformation. The Swiss were still the most famous mercenaries in Europe. Physically robust, but backward in all the arts and refinements of life, and separated by their mountains from the general movements of Europe, the Swiss were now (1522) for the first time swept into the reforming current and roused to a scrutiny of creeds and customs. The movement began in Zurich. It was partly moral, partly humanistic and patriotic, partly religious, and not a little, as all movements of religious revolt are wont to be, an impatient chafing at ancient and respectable restrictions. The Zurichers led by Ulrich Zwingli, a democrat, a republican, and a humanist, began to realize that it was not a very creditable thing for a self-respecting Zurichers to receive a pension or retaining fee from a foreign power. The fibre of latent nationalism began to vibrate among the burghers of this quiet lake city. "They would be neither French nor Imperial, but good Zurichers and Confederates." And with this determination to be at all costs Swiss there was combined a resolve to be on no account Roman. Zwingli denounced fasting in Lent, the celibacy of the clergy, monastic vows, the use of Latin in the church services, and the doctrine of the real presence. More radical, more enlightened, less mediaeval than Luther, the Swiss reformer drove forward without misgiving towards a complete breach with Rome.

By 1529 six of the thirteen cantons and some few towns in southern Germany were captured for Zwinglian reform.

Philip the Landgrave of Hesse, the ablest German prince who had embraced the Lutheran cause, saw how much advantage would accrue from a junction of the Swiss and German forces, and had politicians been in command of the two movements such a junction would have been effected. Unfortunately Luther and Zwingli were not statesmen but theologians, each resolute to maintain every inch of the ground which he had taken up in advance. It was in vain that the Landgrave prevailed upon the contending divines to meet in conference at Marburg. Despite many minor points of agreement, on the central problem of the eucharistic presence in the sacrament there was a gulf between the disputants which no argument could bridge. For Zwingli the sacrament was a symbolical ceremony. Luther, while rejecting the orthodox view that the body and blood of Christ replaced the elements, held that they coexisted with them as fire is present in molten lead. "*Hoc est corpus meum*," he wrote upon the conference table as he took his seat, and from the compulsion of that plain text could see no escape. The dream of a wide Protestant confederation, comprising Swiss cantons, south German cities, and north German principalities, was shattered on the obstinate rock of those four words. 1529

Lutheranism, then, made no conquests in Switzerland, and was compelled to cede much of its original advantage in Germany. But in revenge it conquered and still retains the three Scandinavian kingdoms; a low-temperature religion, agreeable to Erastian kings, and adapted to the long winters of the rigorous north.

The twenty years which followed the Edict of Worms are among the most uncertain and critical in German history. Serious men confronted with that welter of confused and conflicting ideas must often have asked themselves whether the fabric of the German Reich would survive so great a shock, and whether even civilization itself would not be submerged in chaos. A hope persisted that the gulf could be bridged, and that if only a Council were summoned the acknowledged scandals in the Church could be put down and a basis provided upon which all true Christians might be content to unite. To no one did the restoration of religious peace seem more necessary than to the good and conscientious Charles V.

But the Emperor could do little that was helpful. Affairs in Spain, in Africa, in Italy, and in the Netherlands were for him more pressing than the composition of religious differences in Germany. Only once (1530) in that critical period of twenty years did this care-laden monarch show himself among his German subjects. Then, presiding over a Diet of the Empire at Augsburg, he was brought to reject a certain *Confessio*, or statement of belief, drawn up by the conciliatory Melancthon, which, under its appellation of the Confession of Augsburg, has been ever since accepted as the classical exposition of the Lutheran Faith.

So without serious interference from the high powers the Lutheran Faith spread through northern Germany, and was even adopted in Prussia, where Albert of Brandenburg, the Grand Master of the German Order, decided (1525) to secularize his duchy and to hold it as a fief of the Polish crown, introducing at the same time the Saxon order of ritual and Church government. The consequences may easily be imagined. With every year the new system struck fresh roots in the soil, created new attachments, and became more difficult to dislodge. It followed that, when Charles returned to Germany in 1541, after nine years' absence, and again addressed himself to the task of reconciliation, the problem was, by reason of those vested interests, more difficult than ever. The last serious attempt at accommodation broke down at Ratisbon. By this time the differences between the Lutheran and Roman Churches were too wide, too deep, too numerous to be bridged.

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CHAPTER IX

ENGLAND'S BREACH WITH ROME

Henry VIII in youth. Humanism and orthodoxy. The temper of England. The social problem. Prestige of the monarchy. Absence of concerted opposition. Thomas Wolsey. The divorce. The Reformation Parliament. Thomas Cromwell. The Dissolution of the Monasteries. The Act of Supremacy. Henry's middle way. Thomas Cranmer. His two services to the Reformation. Edward VI and Mary. Reasons for her unpopularity. The Marian martyrs. The enemies of England.

A LAD of eighteen, tall, ruddy, handsome like Edward IV his grandfather, bursting with animal vigour, and skilled in all manly exercises, Henry VIII seemed in 1509 to be an accomplished specimen of the young Renaissance prince. With a passionate appetite for hunting, gambling, love-making, and jousting there was mingled a taste for the society of the learned and a fancy, not too seriously entertained, for a province in France and the Imperial crown. Soon after his accession he was married to a grave and gentle lady, Catharine of Aragon, six years his senior and the widow of his elder brother Arthur, who had died suddenly at Ludlow after four months of marriage, in his sixteenth year. A dispensation from Pope Julius II (1503) had sanctioned, despite the formal text of Leviticus, this union with the widow of a deceased brother.

Apart from the pleasures of the court and the chase, the young king was noted for two interests, hitherto not greatly observed in English monarchs. He was fond of the sea. He built the royal dockyards at Woolwich and Deptford, founded Trinity House, a school for pilots, supervised with the minutest attention the construction of a royal fleet, and laid the foundations of English naval power. He was the first English king to have a navy in any real sense or to make it fashionable. When the *Princess Mary* was launched in 1519 the whole court attended the ceremony, and Henry, as we learn from the French envoy who was present, "acted as pilot and wore a sailor's coat and trousers made of cloth of gold, and a gold chain with the inscription *Dieu et mon droit*, to which was suspended a whistle, which he blew nearly as loud as a trumpet." In this as in many other matters

the young king divined the moods and marched with the spirit of the English people.

His second interest was theology, then becoming, as economics in our age, a basic study for politics. He read and discussed the Thomists. He even wrote a treatise in refutation of Luther, which was published in 1521 and earned him the title of *Fidei Defensor* from Pope Leo X. And as he advanced in age and egotism his sense of theological security so developed that he seemed to himself on all high matters of theological doctrine to be a sole and sufficient judge, on intimate terms with the purposes of God and His special confidant. His views were papalist, and upon such fundamental subjects as the Mass or the celibacy of the clergy profoundly orthodox. It was as a champion of Pope Julius II against Louis XII of France that he first drew his sword in a foreign quarrel and won that victory of the Spurs and that other more famous victory of Flodden Field, which, though they were of no lasting importance, gave England the name once more of being a formidable power in Europe.

The English people, unlike their monarch and unlike the Scots, were untheological. Few countries had been so little touched by heresy or so widely noted for their devotion to Rome. Lollardy was a recent exception; but Lollardy had, at the time of the accession of Henry VIII, lost its hold upon the universities and country houses, and was now the faith of a scattered handful of obscure and humble men, plying a modest craft in some London alley or burning charcoal among the beech forests in the Chilterns. In the great doctrinal controversies over Predestination or Justification by Faith which rent the continent the manor houses and country houses of England were little interested. In the main the Englishman paid an uninstructed loyalty to the familiar things, and in particular to the Mass and the Roman liturgy. But in the universities, where the servants of the State received their education, and more particularly in the University of Cambridge, a certain doctrinal ferment had been created by contact with Lutherans and their writings. In the early days of Henry VIII such innovating opinions were confined to an elect academic circle.

But if the English people were prevailinglly orthodox, they were also very generally anti-clerical. More particularly was this true of the laity in London and the trading cities. The new commercial class had begun to challenge the credentials of the old,

wealthy, and domineering Church. The English Ghibellines grudged the privileges and envied the possessions of the priests. They were indignant that the clergy should be immune from the criminal jurisdiction of laymen and that laymen should be subjected to the criminal jurisdiction of the Church. Why, they asked, should a murderer virtually go unpunished if he could recite a verse of the Psalms and so claim benefit of clergy, and what right had a bishop's court to condemn a layman to be burned for heresy without let or hindrance from the secular authority? These and other complaints, which had received some legislative interference in 1512, were passionately ventilated in the Parliament of 1515.

A *cause célèbre*, the mystery of which has never been wholly cleared up, inflamed the controversy to a white heat. Richard Hunne, a wealthy and charitable merchant tailor, was found dead by hanging in the palace of the Bishop of London. Laymen believed that Hunne had refused to pay the mortuary dues exacted by some avaricious priest for the burial of his infant son, that having lost his suit in the ecclesiastical court he had complained to the King's Bench, and that he had for this reason been foully slain by the officials of the bishop. The clergy took another view. While lay London was willing to believe anything evil of the priests, the bishop's court sitting over the corpse decided that the merchant tailor was an unrepentant heretic who had committed *felo-de-se*. His body was accordingly burned and his property declared forfeit to the Crown. The great issue was joined. In the atmosphere of angry recriminations roused by the death of Hunne all the ultimate issues of Church and State were canvassed and discussed. Only a prompt dissolution of Parliament saved an ugly and menacing quarrel.

But if opinion was for the most part lay and anti-clerical, it was not revolutionary. The course of the English Reformation was inflamed by no such widespread social bitterness as that which inspired the Peasants' Revolt in Germany. There were certain things which the English people could not stand. Over-taxation was one, a war with the Netherlands, which would ruin the wool trade, was another. The dangerous disturbance over the "Amicable Loan" in 1523, and the menacing tone of public opinion in 1528 when Henry projected war with Charles V, were the red lights of warning which showed the observant sovereign the limits of his power. But if the pockets of the landowners,

the graziers and the cloth-dealers were respected the government had no great cause to fear. There was indeed a grave social problem which is at the bottom of all the popular risings of the century. Land was coming in an increasing degree to be treated from a commercial standpoint. Owing to the steady development of the cloth trade, which was England's premier industry, sheep became more profitable than corn, pasture fifty per cent. more remunerative than arable. The appetites of landowners and land speculators from the town were quickened. Big profits were to be made out of land and they might be made in many ways, by concentrating holdings, by enclosing common lands for arable or pasture, or by turning plough lands into sheep runs. These expedients had been practised in the fifteenth century. They were in no sense novel; but in the sixteenth century they were carried out upon a scale which occasioned widespread distress, alarm, and commentary. What was to happen to the yeoman who was deprived of his holding, to the many ploughmen on a farm who were replaced by a single shepherd, to the poorer commoners whose living was taken from them by enclosure? The problem of a dispossessed rural class, of homes broken up and villages dispeopled, of vagabonds tramping the roads and flocking into the towns, was serious in itself. It was rendered still graver by its association with a course of Church policy which turned every zealous Catholic priest into a potential leader of revolt, which threw the monks upon the labour market, and dislocated the mediaeval machinery by which relief was given to the poor.

It is possible that the evil was more serious in imagination than in fact and that the economic results of the enclosures have been over-estimated by contemporary writers. But that the immemorial tranquillity of English village life was now newly disturbed, and that a new sense of insecurity was very generally created among the rural poor, is beyond question. As generally happens in periods of economic disturbance, the rich were becoming richer and the poor becoming poorer. The power of the vested interests was sufficiently strong to frustrate the attempts of the government to apply a remedy.

It is remarkable that despite all these materials for discontent, to which may be added a steady rise in the price of the necessities of life, the Tudor government was never seriously shaken by popular disorders. Without a standing army or a regular

police, it was able on each occasion and with no great difficulty (using, however, in 1549, a chance force of foreign mercenaries who happened to be in the country) to master rebellion. For this there were three main reasons. The risings were local and disjointed. The nobles and gentry stood aloof from the poor. Of all the political sentiments of the people, respect for the crown and the dynasty ranked first. The spirit of political obedience was the more deeply implanted in the nation by reason of the freshly remembered dynastic war which had been brought to an end on Bosworth Field.

The Tudor monarchy stood between the country and a renewal of civil strife. The maintenance of peace and order, the enforcement of justice, the repression of aristocratic insolence, the protection of the poor, the encouragement to commerce were its attendant blessings. The dynasty survived the perils of a minority. The attempt to upset the rightful order of succession by calling Lady Jane Grey to the throne was defeated by one of the most instantaneous and spontaneous movements of English history. Though no woman had sat upon the English throne since Matilda, it was sufficient for Mary, as it was for her sister Elizabeth, that they were the children of a Tudor king. To the English people of this age, the exercise of constitutional rights did not present itself as an ideal. Their dominant anxiety was that the Tudor dynasty should rule and endure. So strong was the monarchical sentiment that Shakespeare could write of King John without mention of Magna Carta, and so strong in point of fact was the monarchy that, despite the crimes and cruelties of Henry VIII, it carried the country through this critical period of its annals without the convulsion of religious war.

For a period of fourteen years (1515-29) Henry was content to leave the real government of the country to Thomas Wolsey. The irony of this extraordinary man's career is that while all his ambitions were bound up with the Papacy, nobody did more to prepare the way for an Erastian state. By himself replacing the Pope in England as *Legatus a Latere* and by gathering up into his hands all the reins of ecclesiastical power, Wolsey superseded the mediaeval constitution of the native Church and taught Henry to be master in his own house. To the end he aspired to be Pope; yet even the Lutherans did not instil into the public mind so great an aversion from the foreign jurisdic-

tion of the Papacy as did this cardinal, who in virtue of the bulls which he obtained from successive pontiffs established for himself a novel and odious form of ecclesiastical tyranny in England.

It has been argued that Wolsey was a great conservative reformer who, but for a fatal accident, would have saved the Catholic Church in England. Some reforms he partially carried out, such as the dissolution of the smaller monasteries, and the application of their endowments to the foundation of colleges in Oxford and Ipswich. Others, notably the establishment of thirteen new sees, he appears to have envisaged.

But it may be permitted to doubt whether a man who embodied in his own person almost every abuse which may be charged against the Catholic Church in the sixteenth century, who was a pluralist on a vast scale, who was loose in his private morals and notoriously neglectful of pastoral duty, had in him the heart of a reformer. Power, not reform, was the master passion in the breast of this son of the grazier of Ipswich, who combined in his own person the functions of Lord Chancellor, Archbishop of York, Bishop in succession of Bath and Wells, Durham and Winchester, Abbot of St. Albans, *Legatus a Latere*, and, in addition, farmed three bishoprics for non-resident aliens. But that such a man should have initiated reform was an omen of future changes.

He was the last of the great ecclesiastical statesmen to govern England. After Wolsey the laymen began to come into their own. But during his fourteen years of power he was, by permission of the king, autocrat of England, unchecked by colleagues, by Parliaments, or by Convocations. In the Star Chamber he bridled the nobles. As Chancellor he curbed the ecclesiastical courts. Presiding over the Court of Requests, he brought cheap legal remedies within reach of the poor. The king was content to delegate the hard work of government to a servant who was so able, industrious and submissive to himself.

As a prince of the Church he was not insular but European. It was from Rome that his ecclesiastical powers were derived; it was upon Rome that his supreme ambition was fixed. The fate of the Pope could not be indifferent to him. Alike as an English statesman and as a Roman cardinal, he was determined that the French should not enslave the Pope. If England's old enemy were once rooted in the *castello* of Milan, there would in time be a French Pope, a French College of Cardinals, a French

orientation of papal policy—a second Avignonese captivity no less grievous than the first—and the Papacy would be as far from his reach as the moon in heaven.

So it was resolved that England should take a full, showy, and commanding part in the great European duel between Charles and France, extracting profit from each rival, but when it came to serious business siding with the Emperor against the French king. The name of the great English king should reverberate through Europe. The foreigners should realize that the island government was a force to be reckoned with, conciliated, bribed. Wolsey spared no pains to advertise the splendour and power of his master. An immense expenditure of money and labour was put into the great international game. It may be asked to what public advantage. The two continental powers were already well balanced, and the idea that England, which could not keep an army on the continent for more than three months together, could seriously affect the European balance, or disrupt the compact monarchy of France, was chimerical. Moreover, events were destined to prove that the real danger to papal freedom came not from France but from Spain. After the capture of Francis at Pavia came the sack of Rome, and two years after that (1529) the Treaty of Barcelona, which bound Clement hand and foot to Charles. And meanwhile two papal elections had been held and, despite the Emperor's express promise, Wolsey was not Pope. By 1529 the diplomatic education of the cardinal was complete. The wool-dealers would not allow him, for he had tried, to defy the Emperor, and the Emperor was master of papal policy. As a prelate aspiring to fill the Holy See he had backed the wrong horse. As an English Prime Minister concerned for trade he could have backed no other. But there was no compelling reason why he should have backed either. When the great cardinal fell, his shrewder master turned away from the continent and addressed himself to the more immediate and feasible task of extending his authority through the British Isles. Only in Wales was he completely successful. Meanwhile, out of that Spanish triumph in Italy, which was sealed at Barcelona, came the fall of Wolsey and the foundation of the Anglican Church.

Catharine had given Henry a daughter, who was christened Mary, but no son. Again and again she had borne children, but either they were stillborn or they died soon after birth, so that

the king, who was passionately desirous for a lawful male heir, on good political grounds began to conceive that there must be some curse upon his marriage. Perhaps the dispensation of Julius II was technically invalid? Perhaps the Pope had no power to dispense in such a matter? The more the king reflected, the more he was persuaded that he was a bachelor, a Christian and ill-used bachelor, and that the familiar papal machinery should be put into operation to admit of the setting aside of Catharine. He had no doubt that the thing could be done. Indeed, it had been twice recently done within the circle of his own family. His brother-in-law Suffolk had repudiated a wife, his sister Margaret had repudiated a husband, and both had married again under a dispensation from the compliant Clement VII. He was the more anxious after 1527 that the Pope should grant him this favour, having fallen in love with Anne Boleyn, and being determined, since such was her will, to make this young and wayward beauty his lawful wife.*

Spain was the obstacle. If the Pope had not been a weak Italian prince overshadowed by Spain, the marriage of Catharine might safely have been annulled. But Clement was helpless. Though Wolsey warned him that the whole Roman obedience of England was at stake, he could not affront the man whose troops had desecrated the shrines of St. Peter and stabled their horses in the Vatican palace. Under the contending pressure of King and Emperor, the wretched Pontiff turned this way and that, spinning out delays, suggesting expedients (even bigamy), but at last consenting to the establishment of a Legatine Court in London under Cardinals Wolsey and Campeggio, from which it appeared that a final decision might at last be obtained. Here Henry and Catharine appeared and pleaded. Here the vulgar but not unjust or inhuman populace of London was permitted to witness part of the great tragic drama which caught the imagination of Shakespeare. But nothing which was felt or pleaded in London mattered: not even the ardent popular feeling for the injured queen, nor the vehement hatred for the young woman who was destined to supplant her. Spain was all-powerful in Italy, and suddenly, under Spanish pressure, the king's case was revoked to Rome.

What followed is very significant. With a great flash of political insight, Henry summoned Parliament to assist him in

* As early as 1514 Henry desired to repudiate Catherine.

his conflict with the papal see. Having managed to rule England without Parliaments (save for one brief exception) for fourteen years, he now called Lords and Commons to Westminster, kept them sitting for seven years and passed through Parliament the statutes which were required to secure the independence of the English Church from Rome and its subjection to the Crown. It has often been said that the House of Commons of 1529 was packed; but there is no evidence that this was so. Henry might safely reckon that an assembly of English squires and burgesses would not be unwilling to help him break the financial and legal ties which bound England to a foreign spiritual power. Had he asked them to renounce the Mass they would not have been so compliant. Had he been a Lutheran, as Anne Boleyn was commonly reported to be, his difficulties would have been insuperable. But in dogma he was a pillar of the old church, and Henry's orthodoxy was just as important as the revolutionary audacity with which in the sphere of constitutional relations he challenged Pope and Emperor to do their worst. The Protestant Reformation in England succeeded because it was carried through by stages and because the first or constitutional change was represented as being a reversion to the good old (mythical) times when kings were really masters of the English Church. Herein, too, Henry showed his shrewd sense, for nothing commends a radical change to an Englishman more effectually than the belief that it is really conservative.

The place left vacant by Wolsey's fall was in part filled by a layman who had been trained in the cardinal's service and had there learnt that the way to the king's favour was despatch, assiduity, and subservience. Thomas Cromwell looked at the world with the eye of a hard-headed adventurer who had campaigned in Italy and read *The Prince* of Machiavelli. He felt that the trend of events was making towards the secularization of politics. No man, prominent in England at that time, was less clerical or more remote from those appeals of sentiment and history, doctrine and piety which stir the hearts of religious men. He undertook the task of dispossessing the priests and uprooting the monks in the spirit in which an unemotional, unscrupulous solicitor handles a hard and intricate matter of business for a shady but important client.

Next to the management of the Reformation Parliament Cromwell's great task was the dissolution of the monasteries. He

had promised the king that he would make him the richest sovereign in Europe, and though many religious houses were gravely burdened with debt, there was still a noble harvest ready for the reaper. There were other reasons for including an assault upon the religious houses in the strategy of an anti-papal campaign. The monks and nuns constituted the papal garrison. They were for the most part exempt from episcopal supervision. They were subject to a foreign superior. So long as they were tolerated it might be expected that every abbey or nunnery in the land would be a seminary of Catholic ardour and propaganda. Moreover, there was no better means of associating the propertied classes of the country with the great religious change than by a lavish distribution among them of the broad acres of the monasteries. We cannot say whether such a distribution was part of a preconceived plan. Neighbourly appetite made it inevitable. The wealth of the monasteries was no sooner garnered for the State than it was lavished upon the fortune-hunting squires and nobles of the country. Henceforth the strongest class in England had a vested interest in the Protestant Reformation. It was, designedly or undesignedly, the master-stroke of Henry's anti-papal campaign.

An air of spurious respectability was thrown over what would otherwise have appeared a naked act of spoliation by the evidence of immorality reported by Cromwell's Commissioners.

Immorality was, indeed, prevalent, as we know from less suspect sources; but the real grievance against the monastic institution was not vice which was perennial, but uselessness which was new. The abbeys had outlived their function. They had ceased to learn, to teach, to record, to illumine. Inspiration and initiative appear to have deserted them. At best they could pretend to an innocent and meditative repose. At worst they were the repair of the ne'er-do-well and the criminal. If their wealth had been applied to education, the general intellectual and moral tone of the country would have been greatly raised, but the Reformation would have been less secure, the Cecils, the Russells, and the Cavendishes would not have entered upon their princely fortunes, nor Thomas Cromwell have gone to the scaffold a millionaire.

These immense changes, which were felt in every village, were carried through with a ruthless expedition. An English government has never been more determined as to its course or more

tyrannical in its methods. At the very opening of the Seven Years' Parliament clergy and laity were cowed by learning that having connived at Wolsey's legatine Commission they had exposed themselves to the dire penalties of *Praemunire*. The Act of Supremacy of 1534, which made the king supreme head of the Church, and more than the *Annates* Act or the *Appeals* Act or any other act of the Reformation Parliament embodied the central principle of the controversy, was taken as a test. To swear to it, as the king required, was to abjure the Pope. To refuse was death by the executioner's axe. Sir Thomas More and Bishop Fisher, the two greatest figures in that last age of Catholic England, went to the block rather than swear that oath; but their example was not followed. The terror, the admiration, and the loyalty inspired by the tremendous figure of the passionate king carried all before it.

Even D'Arcy, the leader of the Pilgrimage of Grace, the great northern revolt arising out of the dissolution of the monasteries, avowed that he would never have dreamt of drawing sword against the king. Nothing seemed to affect Henry's popularity, neither the repudiation of Catharine, nor the execution of Anne Boleyn, nor the death upon the scaffold of the best prelate and the most gifted humanist of the age.

The English Church was severed from Rome, the royal supremacy was affirmed, but there still remained the unsettled problem of the doctrine and the ritual. In the general fermentation of spirit which then prevailed these high and difficult matters might, but for one extraordinary circumstance, have led to a protracted period of confusion and chaos. That circumstance was the king. Henry was firmly resolved and to his own satisfaction adequately equipped to step into the place of the Pope and to prescribe to his people, under the most terrible penalties which an obedient Parliament could contrive, what they should and should not believe. It was the king who drew up in 1536 the first doctrinal formulary of the Church of England (Articles devised by the King's Highness to establish Christian quietness). It is owing to the king's influence that, despite Thomas Cromwell's desire for a religious and political union with the Protestant powers of Germany, England never accepted the Augsburg Confession nor was allowed to drift into the general orbit of German theology. It is to the king that we must ascribe the special colour and deliberate pace of the Protestant movement in its early stages.

The royal theologian was neither cosmopolitan, nor philosopher, nor idealist. He was resolved that the theology of the Church should be English, not German, and framed not by Philip Melanchthon, but by himself. Men of a finer temper in quest of a theology might have asked themselves what was true, or primitive, or best suited to advance the higher needs of man. Henry sought the settlement which at the moment appeared to divide his people least. In 1536 he advanced towards Reform. In 1539, warned by the Pilgrimage of Grace, he stepped sharply backward and enacted the Six Articles. At the end of his life, under the influence perhaps of Catharine Parr, he moved forward again. A general revision of service books was ordered and the Litany sanctioned in 1545. The "Great Bible," largely based upon the melodious translation of William Tyndale, was already by royal order placed in the churches and made accessible to all. To the end of his days, pursuing the *via media* which is dear to statesmen, he burned Lutherans for heresy and hanged Catholics for treason.

In the last fourteen years of his reign he was assisted by a man who has printed an enduring mark on the English Reformation. Thomas Cranmer was a Cambridge divine, married to a German wife, and already far advanced in his hostility to Rome when he rendered to Henry those services in connection with the divorce which laid the foundation of his future eminence and peril. In quiet times this refined and learned theologian would have passed a blameless and honourable career. His morals were pure, his religious feeling was deep and tender, and he was animated by a sincere desire to restore the Church to its pristine beauty. But he had no courage. In the sordid business of annulling a marriage the king could always rely upon the timid compliance of the Archbishop of Canterbury.

But despite this grave weakness Cranmer conferred upon the English Church two immortal services. He is the main author of the Anglican Prayer-book, to which he contributed the Litany and the Collects. A Catholic writer, who loves good English better than he loves Thomas Cranmer, thus eloquently acknowledges the quality which has given to the Prayer-book an enduring appeal: "Through the Litany, which is from his hand, through the Collects, through the Prefaces, through the admirable music of the special prayers, mainly due to his invention, he gave a strength to the newly established religion which it could

never have drawn from any other source. He provided a substitute for the noble Latin on which the soul of Europe had been formed for more than a thousand years, and he gave to the Church of England a treasure, by the aesthetic effect of which more than by anything else, her spirit has remained alive, and she has attached herself to the hearts of men."¹

His second service was the manner of his end. After a life of time-serving Cranmer died a hero and a martyr. He had been compelled by the order of Queen Mary to sign six recantations, and he knew that his recantations were published. As he went to the stake he threw them into the fire, reaffirmed his beliefs, and "finally stretching forth his arm and right hand, he said, 'This which hath sinned, having signed the writing, must be the first to suffer punishment'; and thus did he place it in the fire and burned it himself."

The interval which elapses between the death of Henry VIII and the martyrdom of Cranmer is marked by a continuation, though in a more violent form, of those oscillations of Protestant and Catholic influence which had been kept within limits by Henry's masterful will. During the reign of Edward VI the reformers gained control of the government, advancing by cautious stages under the enlightened rule of the Protector Somerset, but at a swifter and more dangerous pace under his successor Northumberland. But then ensued a sharp reaction. In 1553 the boy king died. Under his father's will the next heir to the throne was the Princess Mary, a woman of thirty-seven years, well set and well proven in her loyalty to the Roman faith. The accession of so staunch a Catholic was received by the extreme reforming party with eyes of dismay. They foresaw the undoing of all their work. The English liturgy would go, the Bible would go, the English Church would be reconciled to Rome, the Protestant bishops would lose their sees, the whole reforming connection would be exposed to grave personal risks. To avert these evils and also to secure his continued power Northumberland determined to alter the succession. His plot failed. The people of England preferred Mary Tudor to Lady Jane Grey, the granddaughter of that other Mary who was sister to Henry VIII and married to the Duke of Suffolk. And then what was anticipated happened. The old worship was restored, the Church was solemnly reunited to Rome, and, save for the fact that not even a

¹ Hilaire Belloc, *Thomas Cranmer*.

Marian Parliament ventured to disturb the great vested interests created by the dispersal of monastic wealth, the work of the Reformation was formally demolished.

But though Parliament-men were very generally indifferent about religion, voting one way under Edward and the reverse way under Mary, there were in England two deep sentiments which were either unsatisfied or affronted by the government of this high-principled, unfortunate, and bigoted lady. The first was the sentiment of nationality. Mary by her own desire was married to Philip of Spain. Though the marriage contract was drawn up by Bishop Gardiner with the utmost skill and with the special view of safeguarding English independence, the match was unpopular. The Spanish king was not liked, nor his attendants, nor the thought that England was now an adjunct to a foreign country. There was even a rebellion against the marriage, led by Thomas Wyatt, and frustrated by the courage of the queen herself. And when it was known that the marriage would bring no heir, the thoughts of the people turned to the Princess Elizabeth, who was not the daughter of a Spaniard nor married to a Spaniard, but English or Welsh on both sides, the child of Anne Boleyn and Henry, and the fruit of that marriage which had brought about the disruption of the bond between England and Rome and let loose the great tide of the reforming movement.

The other was the sentiment of humanity. In moments of excitement the English were capable of great savagery, but they could recognize the face of virtue when they saw it. Their sympathies had been enlisted by the misfortunes of Queen Catharine. They were now excited by the still greater tragedy occasioned by the Marian persecutions. The number of Protestants condemned to the stake for their beliefs under Queen Mary did not probably exceed three hundred; but in this number, small as it was in comparison with continental standards, were included the chieftains of the reforming party and the men most eminent for virtue and talent in the country. The fires that kindled round Cranmer and Latimer and Ridley were not soon extinguished. In the Martyrology of John Foxe, in which the lives and deaths of the victims of Marian zeal are vividly recounted, the Protestant world obtained a record, deemed only less sacred than the Bible itself, of the high spirit which animated the fathers of their faith, and of the courage with which, rather than betray their convictions, they faced the fiery torments of the stake. Nothing so greatly served

to purify and deepen the Protestant religion in England or to implant in the minds of the common people a horror of Rome as these ill-judged severities, undertaken against the prudent judgment of Charles V, on the initiative of a solitary and miserable woman. The memories of the divorce with all its sordid impurities were washed away in a clarifying stream of heroism and sacrifice.

The independence of England during this unsettled period was by no means secure. It was an open question whether the country would become a satellite of France or of Spain, or whether it would have the force to strike out on a course of its own. The master-key to national security lay in the union of England and Scotland. This truth was realized by Henry VII, who laid the foundations of concord in a royal marriage, realized again by Henry VIII, who planned the marriage of Edward VI with the infant Mary Queen of Scots, and again by the Protector Somerset, whose schemes for Anglo-Scottish union prefigured in many minor details the ultimate settlement. But the obstacles were formidable. The Scottish aristocracy, who controlled the course of policy in the northern kingdom, were as corrupt a body of jobbers as any in Europe, and would in smooth weather as lief sell themselves for a pension to London as to Paris. But they could not wholly unlearn the lessons of their national history, the centuries of raiding on the border, the haughty claims of the English kings, the long alliance with France, the traditional devotion to the papal see. Nor was their appetite for an English understanding improved when in the dark days after the defeat of Solway Moss (1542) Henry VIII revived the ancient claims of suzerainty which their ancestors had rejected, or when the same headstrong policy was continued under Protector Somerset, when their country was invaded, when Edinburgh was burnt, when a Scottish army was defeated at Pinkie. The elevated arguments addressed by the Protector to the Scottish people on the advantages of Union were not rendered the more persuasive by these operations. It is little wonder that the French party gained the ascendant. The child Mary, who was affianced to the young Prince Edward in 1543, was married in 1548 to Francis, the heir to the French throne.

This then was the cloud which overhung the political future of England. Scotland and France might eventually be united under the French husband of Mary Queen of Scots. In that

event the Spanish alliance might be an essential condition of English security. But Spain was Catholic and the drift of English opinion was towards reform. A Spanish alliance might not always be obtainable, or might be forthcoming only at a price which England would not be prepared to pay. With a Catholic Ireland in the west and a Catholic Scotland in the north, with Spain doubtful and France hostile, a Protestant England would be in a position of dangerous isolation. That was the anxious prospect which led Somerset to press for the spread of reforming opinions among the people in Scotland; and that was the situation, modified only by the advance of the Scottish reformation, that the government of Elizabeth was called on to face.

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CHAPTER X

THE EMPIRE OF CHARLES V

Its significance. Centres of opposition. Main objectives of Imperial policy. Charles popular in Spain. Financial difficulties. The Netherlands. Their financial importance. The Inquisition in the Netherlands. The circumnavigation of the globe. Mexico, Peru, and Greater Spain. Spain's treatment of subject races. Spanish victories in Italy. Clement VII and the sack of Rome. Doria brings Genoa over to the Imperial side. Charles at his zenith, 1530. The Spanish dominion in Italy.

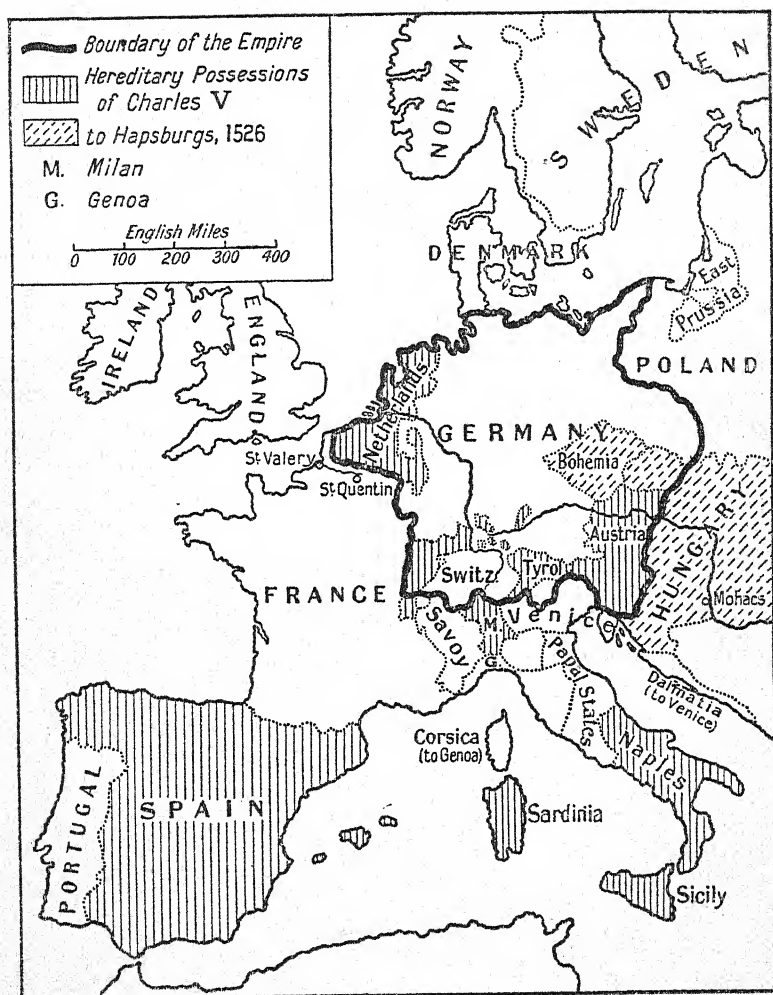
THE Empire of Charles V constituted a political transformation of Europe which in the order of importance does not fall far short of Caesar's conquest of Gaul, or Charlemagne's inclusion of Germany within the realm of the Franks.¹ It was an empire which came to comprise countries so widely different in every particular of temperament and tradition as Spain and the Netherlands, Germany and Naples, the old civilization of the Lombard plain and the newly-conquered realms of Mexico and Peru. It was the occasion of wars, so wide in their scope that they may almost be called Pan-European, and of that direct rivalry between France and Germany for the hegemony of Europe, which ever since, in one form or another, has tormented the repose of statesmen. It gave to Spain, than which no country was more rigid in its conservatism, a passing supremacy in the modern world, which first in France and then in England was viewed as an international peril. It led to the extermination of Italian liberties and by a clear chain of cause and effect to the rejection of papal authority by the insular monarchy of England. To it we may trace the first stage in that gradual severance between the Netherlands (then closely united to Spain) and the German *Reich*, out of which, in due course of time, were developed the Protestant Dutch republic and the Catholic kingdom of Belgium. Equally well we may regard this widespread empire as marking the beginning of modern history or as the last grand attempt to recapture for the Roman Church the old mediaeval unity of faith and government. On every front, against the Lutherans in Germany and the Netherlands,

¹ Genealogical Table B.

against the Turks in Hungary and Tunis and Algiers, and in every quarter of the Mediterranean Charles was the appointed champion of the Catholic Faith, the secular arm of the spiritual power. The Spanish galleon, the Spanish pikeman, the Spanish military governor, the Spanish priest announced the assumption by the newly-soldered Spanish State of a missionary and imperial rôle.

But the heart of Europe was no longer one. France, which might have agreed with Charles the Catholic, was bitterly opposed to Charles the Emperor. Italy perforce (save for the faintest Lutheran sprinkle) accepted the control of a Latin power which might at least serve to shield the Italian coast towns against the Turks. But in the Teuton north the stiff, unintelligible Spaniard was an object of fear and aversion. Here the Lutheran states, supported by German pride and French hatred for the Imperialists, maintained their footing; and here, too, in the Netherlands an opposition was generated against Spanish control so fierce and persistent that among all the reasons which have been assigned for the decline of Spain, the revolt of the Flemings and the Dutch ranks as the foremost.

The head of this vast empire was a man wholly devoid of charm, magnetism, or chivalry. He was no soldier. He had no imagination. He was incapable of original thought on any subject. In appearance and manner he was ungainly, with a protruding Habsburg lip and a stutter in his speech. When, at the age of eighteen, he became a king he could speak French and Flemish, but knew nothing of Spanish, his mother's speech, or of Spain, his mother's land. But he was teachable, courageous, persevering. After the first ebullience of youthful indiscretion was over he grew old rapidly and developed a tough, persistent sagacity which enabled him to surmount difficulties that would have overwhelmed a baser nature. A Fleming by birth and heredity, he ended, having abdicated the throne, in a Spanish monastery. By insensible degrees finding that Spain was the real centre of his power, he became a Spaniard. Yet, however much he might endeavour to do justice to the different parts of his realm, he was never anywhere the complete master, never rich or powerful or able to fuse the incompatible peoples who owned his sway. To the end of the chapter Spain and Flanders, Wittenberg and Rome remained wide as the poles asunder.



THE EMPIRE OF CHARLES V, 1525.

As against other Christian sovereigns, his policy was purely defensive. He proposed to keep what he had inherited or considered that he had a right to inherit. But the defence of an empire so new and formidable could not be accomplished without fighting. France was a necessary opponent, a rival over Burgundy, over Navarre (the little Pyrenean state which Charles had in 1516 promised to restore to its old French ruling family, the d'Albrets), over the Imperial election, over Milan. The prospect of a French state in the Lombard plain, or in the gulf of Genoa, intercepting the marine communications between Spain and Germany, was a menace which Charles felt bound to resist. Milan and Genoa must be imperialists if German *Landsknechts* were to be passed easily into Spain or Spanish pikemen to figure on German battlefields.

To wrest Milan from the French was not in Charles' eye an act of wanton aggression, but the restoration of an essential link in the chain of Imperial defence. The Turk was different. It was a sacred duty imposed on the Emperor by his historic office and by the common voice of Spain to assail the infidel on every front. Castile cared much for Navarre and nothing for Italy, Aragon cared much for Italy but nothing for Navarre. Neither Aragon nor Castile was interested in the Netherlands. But all Spain hated and feared the Turk, and with redoubled vehemence ever since Khairaddin Barbarossa the corsair went into the Turkish service, and from his lair in Algiers began to prey upon the Spanish coast. The Spaniard was schooled by history to the idea of a Crusade. So long as his Emperor was fighting the Lutheran or the Turk he was well content; for other parts of the far-flung imperial policy he showed a fainter concern.

The crown was popular. The revolt of the *Comuneros* which disturbed northern Spain after Charles first went to the country was so little republican that the chief treasure of the rebels was the person of the mad Queen Joanna. Their grievance was not that a young king had descended upon Spain from Flanders, but that he had come with a cortège of greedy Flemish attendants, had squeezed the country for money, and then had returned to the north leaving Spain to the tender mercies of Adrian, Bishop of Utrecht, an unpalatable Dutch prelate who knew nothing of the country or its speech. Even so, part of the Castilian aristocracy rallied round the king and defeated the rebels on the field of Vilagos (April 23, 1521), so that

when Charles returned to Spain in 1522, his renown enhanced by the Imperial title, his orthodoxy proved by the Edict of Worms, with a good train of artillery and 3,000 German *Landsknechts*, he found a people prepared to obey, and, within limits, to vote him supplies. That he refused to shed blood brought him the admiring gratitude of his subjects, who (1522-9) were soon taught that he was prepared to learn their ways and to give them the kind of government which they wanted. Though the temper of Castile permitted of autocracy, Charles was scrupulous to respect the constitutional rights which were so dear to the Aragonese. He was quick also to see and acknowledge the power of the Spanish Church. The Moriscos of Valencia were told that they must accept Christianity or leave the country, an act of intolerant folly in the eyes of a modern economist, but of politic concession to the prevailing prejudice of that age. Welcome also as a defence against possible trouble in the west was his marriage to Isabella of Portugal, and a certain Burgundian magnificence, foreign to the frugal habits of the country but not thought unbecoming in a king who was also an emperor and the foremost sovereign in Europe.

The finance of a world-wide imperial polity presented a problem new to Europe, which Charles could not wholly solve even with the help of the Fuggers and Welsers, the two German banking firms whose loans were indispensable. At the end of his reign, despite the fact that the taxation of Spain had been roughly trebled and little had been spent on the country itself, there was a deficit of some thirteen to twenty million sterling and, what was a specially ominous feature of the Spanish budget, a steady increase in the *jueros* or annuities granted out of the State revenues in return for ready money, than which there was no more unsound method of raising an internal loan. Worst of all, the nobles of Castile refused to be taxed (1538), and thereafter were excluded from the Cortes. Thus the difficulty of financing the empire, instead of developing parliamentary liberties in Castile, hastened their extinction. The Cortes, deprived of any representation of the landed interest, became a shadow, a Parliament of thirty-six town members.

Nevertheless the vast disjointed empire was kept together in a loose personal union under the Habsburg house. The provinces of the Netherlands were ruled first (1507-30) by Margaret, Duchess of Savoy, daughter of Maximilian and consequently

1539

aunt of Charles V, and afterwards (1531-35) by Mary of Austria, sister of Charles and widow of King Louis of Hungary. But Charles was always in the background. When the populous city of Ghent refused to pay its share of the tax which had been voted by the States of Flanders towards the war with France, and drifted so far into rebellion as to arrest the imperial officers and even to traffic with Francis I, Charles collected an army and inflicted condign punishment on the rebels. Thirty-two of the leading citizens were put to death, the constitution was abrogated, and the proudest republic of the Netherlands was degraded to the status of a town on the demesne and compelled to support an imperial garrison.

If an empire of any kind was to be kept together it was clearly necessary to resist the pretensions of a city like Ghent to determine whether it should contribute or not to the Imperial wars. But in truth neither Ghent nor any other Flemish or Dutch city was interested in the wide ambitions of the Emperor. They were proud of Charles. They were on a long view benefited by the policy which resulted in the addition of Tournai and Frisia, Utrecht and Overijssel, Gröningen, Deventer, and Gelderland to their loose formation. But what interest had they in Navarre or Milan or in the recovery of the lost duchy of Burgundy? The commerce of the Netherlands cried out for peace. The policy of Charles involved them in continual war. The burghers of the north were compelled to bear the main financial burden of the empire and were entitled to say that they got little in return, save a savage persecution of heretical opinion.

It is this religious persecution which is the chief blot upon the fame of Charles V. That he was himself a Fleming made him the more resolute to cleanse his native land from the taint of heresy. It was a sacred debt to God and country to stamp out unbelief. Finding, on his return from the Diet of Worms, that Lutheran opinions were spreading fast through the Netherlands, he introduced the Inquisition (1522) in the plausible belief that an instrument which had been so successful against the Moriscos in Spain would be equally efficacious against the Dutch and the Flemings. But the courage of the northerners was of the finest and most obdurate. When Henry de Voes and John Esch, the protomartyrs of the Protestant religion, were burned at Antwerp (July 31, 1523) they gave a foretaste of that indomitable spirit which, fifty-eight years later, triumphed in the establishment of

the Protestant Dutch Republic. "As they were led to the stake they cried with a loud voice that they were Christians; and when they were fastened to it, and the fire was kindled, they rehearsed the twelve articles of the Creed, and after that the *Te Deum laudamus*, which each of them sang verse by verse alternately until the flames deprived them of voice and life."

It is claimed that some thirty thousand men and women perished for their beliefs in the seventeen provinces during the reign of Charles V. Of these, some were Anabaptists, rebels against the whole order of society as well as declared foes of the Roman Church, but others were Lutherans and Calvinists, whose sole crime was that they would meet together to read the Scriptures in their native tongue and were resolved to worship God after their own fashion. For the Anabaptists no penalties were esteemed too terrible. These poor sectaries, whose revolutionary beliefs were for the most part the fruit of social misery, were roasted by slow fire, burned alive, drowned, or put to other forms of exquisite torture. The scaffold or stake which sufficed for the Lutherans was held to be an inadequate reward for desperadoes who dared to denounce property as well as priesthood. Nevertheless, heresy persisted. The spirit of Lutheranism was too deeply implanted in the land of Thomas à Kempis and of the Brethren of the Common Life to be subdued by persecution, however severe. Persecuted, imprisoned, their conventicles banned, their Bibles burned, their preachers slaughtered, the Protestants of the Netherlands continued to offer a passive resistance to the government. When Charles resigned his throne in Brussels in 1555, his successor found in the northern provinces a people so fiercely settled in their Protestant convictions that with all the might of the Spanish empire he was unable to bring them to account.

In the year in which the Inquisition was introduced into the Netherlands, and while Luther was still hiding in the Wartburg, and it was reasonable for all good Catholics to hope that "the quarrel of monks," as the Lutheran nuisance appeared to be, would yield to a few years of firm government, the *Victoria*, a galleon of eighty-five tons flying the Spanish flag, under John Sebastian del Cano, cast anchor in the Guadalquivir after an absence of three years. This little ship had circumnavigated the globe. Starting as one of a fleet of five under the general

command of Ferdinand Magellan, the *Victoria* had rounded Patagonia, crossed the Pacific, and, after Magellan's death among the Spice Islands, had fought her way across the long wastes of the Indian Ocean to the southern tip of Africa, and so home.

The young Emperor was exalted by this new proof of the manifold favours of Providence to the Habsburg house. Was it not clear that Austria was destined to rule the universe? *Austriæ est imperare orbi universo*. The vision of a Catholic Austria governing a Catholic world rose before his eyes. Already Cuba was Spanish and already Hernando Cortes, starting from Cuba, had won Mexico for Spain. With a mere handful of Spaniards, but with the invaluable aid of horses and guns, this resolute and resourceful commander had overpowered the Aztecs, a race of bloodthirsty cannibals who here maintained a curious and mutilated civilization, knowing nothing of coinage, of beasts of burden, of cows or of goats, had kidnapped their king Montezuma and made himself master of their capital city. There have been few clearer examples in history of the power of prestige in war. The Aztecs were as innocent as they were cruel. They found in the Spaniard a source of bewildered amazement. His fierce animal energy, his horses, his guns were things outside the orb of their experience. They were ready to believe the fable industriously circulated by Cortes that the mysterious strangers who had suddenly dropped from nowhere with their uncanny attendant animals were demi-gods whom it was idle to vex or to resist.

The subjugation of Mexico or New Spain was only one among many manifestations of the exploring enterprise of the Spanish conquistador. He was to be met among the swamps of Florida and on the banks of the Mississippi and the Colorado. He founded Panama, entered Nicaragua, drew German financiers after him into Venezuela. But among the many great achievements of these daring pioneers none was so important as Pizarro's conquest of Peru. Here were to be found in abundance the gold, the silver and the precious stones which in the eyes of all materially minded Spaniards constituted the main object of colonial adventure. Here was Eldorado so long sought, so painfully secured; but so compelling in its attractions that it at once became the standard against which all other conquests and colonies were necessarily measured. Compared with the precious metals and

jewels of Peru, Argentina, the greatest potential granary in the new world, was a country not worth the exploitation. Indeed, if the Plate River which waters that fertile country had the power to tempt the Spanish explorer, it was only because it appeared to be a waterway leading straight to the coveted treasures of New Castile.

Pizarro was an illiterate foundling who like many a poor Spaniard in those days took to the sea for a livelihood, having already tried other avocations. The autumn of 1522 found him in Panama, a needy fortune hunter greedy for enterprise and lucre. Here he learnt from one Pascual de Andagaya, a Spanish mariner, of a rich land on the Pacific coast of South America inhabited by a people known as Incas. Pizarro was one of those men who are devoured by greed as dipsomaniacs are consumed by thirst. The vision of great wealth easily got and easily handled filled his dreams and shaped his career. Gold was his religion. In search of gold he felt no fear and respected no scruple. He set off at once for the fortunate land with one ship and a hundred men. His expectations ended in failure. Two years later he renewed the attempt (1526) and was rewarded by the sight of well-cultivated fields and of natives wearing jewels and ornaments of gold. His purpose was thenceforth inexorably fixed. When his followers wished to take advantage of a relief ship and to return to Panama he drew a line on the sand with his sword, saying, "Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, desertion and death, on this side ease and pleasure. There lies Peru with its riches; here Panama with its poverty. Choose each man what best becomes a brave Castilian. For my part I go to the south." With these words he stepped south of the line and was followed by sixteen of his shipmates.

What he then discovered was a state the like of which has never exactly been repeated in any part of the globe. The vast empire of the Incas was remarkable for its application on a great scale of a system of despotic communism. Nobody was allowed to be idle. Nobody was allowed to overwork. Everyone was liable to transplantation, on evidence of overcrowding. The temples and palaces, the roads, aqueducts, canals and tillage of these opulent and ingenious sun-worshippers excited the admiration of the conquistadors. The gold and silver fired their greed. After a careful exploration of this wonderful land Pizarro returned to Spain and there obtained a commission

from the Emperor (July 26, 1529), which entrusted him with viceregal powers over the country which he had still to conquer. In treachery and violence no conquistador surpassed Francisco Pizarro. Atahualpa, the unfortunate ruler of the country, was wickedly kidnapped, mulcted of his treasure, and after a mock trial burned to death in the great square of Casamanca (August 29, 1533). It was a sinister feature of this hideous crime that it was carried out with the applause and connivance of the missionary friars.

The conquest of Peru, the last and richest of the great colonial prizes which fell to Spain during the reign of Charles V, was not an unmixed blessing. No community has ever been ethically advantaged by participation in a gold rush. The Spaniards of the sixteenth century, who caught the gold and silver fever before philanthropic ideals had been properly organized and brought to bear upon the problems of industry, were no exceptions to this rule. They quarrelled among themselves and submitted the miserable and helpless natives of the country to a most grinding oppression. Money was mistaken for wealth and the true foundations of economic prosperity were ignored. Demoralized themselves, the treasure-hunters of Peru spread the taint of their merciless avarice through the body politic of Spain.

"Before the abdication of Charles, Mexico and Central America, Venezuela and New Granada, Peru, Bolivia, and Western Chile were organized possessions of the Castilian Crown. Argentina and Paraguay were still in the early stages of settlement, California and Florida in that of discovery." When it is considered that this great extension of Spanish empire and discovery were undertaken at a time when Spain was almost continuously involved in a war with the greatest of European powers, and often with the Turks, the achievement is astonishing.

That hideous oppressions were practised by the Spanish colonists is the dark blot upon this record. But it is due to Europe to point out that the weight of the Emperor was cast on the side of clemency, that when an issue arose, as it often did, between philanthropic missionaries and exploiting colonists, he was on the side of the missionaries, that largely as a consequence of the intervention of the home government the native populations of the American mainland were for the most part preserved from destruction, and that in the list of missionary heroes who have

dedicated their lives to the relief of the subject races there is no nobler figure than Las Casas, the first priest to realize and denounce the iniquities practised by his compatriots in the Spanish colonies and the pioneer of all those later humanitarian movements by which men have endeavoured to mitigate the exploitation of the new world by the old.

The Italian wars of Charles V are commemorated by the genius of Titian and Ariosto, but are of less enduring importance for the world than those distant conquests beyond the Atlantic Ocean. Yet to contemporaries few events seemed to be more big with the future than the overthrow of the French military power in Italy. It had been so sudden. It appeared to be so complete. The French were beaten at Bicocca in 1522; they were again defeated at Pavia in 1525 when their king Francis was taken captive and shipped off to Spain. Milan, wrested from the French, was handed over to Francesco Sforza as an Imperial fief, and became thenceforth under the thinnest mantle of disguise a Spanish dependency; and as through Milan Spain held the keys of the north, so through Naples and Sicily she was mistress of the south. To the poetic mind of Ariosto the Italian victories of Charles seemed to portend the world empire which was destined eventually to bring peace to mankind.

Such a demonstration of Spanish power was alarming to all those Italians who for one reason or another were concerned to prevent any one foreign state from obtaining a mastery over the peninsula. In particular it shot tremors of apprehension through the intelligent and well-informed statesmen who ruled in the Vatican. By birth, office and experience (for as Cardinal Giuliano dei Medici he had long been in the forefront of politics), Clement VII might have seemed to be well fitted to lead a great Italian movement against the Imperialists. Unfortunately, with all his skill in negotiation, his quickness and penetration, his subtlety and culture, he was devoid of those moral and intellectual qualities which are essential to leadership. He was one of those men who sweep so many small things into the field of vision that the big things are crowded out. When a clear decision was needed, Clement would hover between competing courses. When it was essential to enlist every Italian prince in a campaign against the Spaniards, he would throw away the aid of a powerful auxiliary by insisting upon the restoration of two paltry

towns which the Duke of Ferrara had filched from the papal state. In a situation which required a world outlook and a resolute will this charming and cultivated Tuscan gentleman exhibited the parochial perspective of an Italian princelet and the nervous indecision of a fussy invalid.

Under such a leader no great scheme could come to fruition. Charles was aware of the Pope's intrigues with the Regent of France, with Venice, with Morone the Chancellor of Milan, he was aware of the Holy League of Cognac which was formed against him and of the army of the League which was gathering in Italy, and, being forewarned, saw to it that the imperial troops were so reinforced as to be able to deal with the situation.

The Pope was helpless and isolated in Rome. Even in the Vatican he was not safe from the Colonnas, that fierce Ghibeline clan, who never lost an opportunity of paying off old scores against a Pope. But there was a worse enemy to face than the Colonnas, under whose local and humiliating pressure Clement had been forced to withdraw his contingent from the army of the League. Twelve thousand Lutheran *Landsknechts*, marching without pay and living on the country-side (as was the manner of the Imperial forces), descended into Italy to chastise the Pope who had dared to affront their Imperial master. "The Pope," said George von Frundsberg, their leader, "is the Emperor's worst enemy and has begun the war. For the honour of God he must be hanged, though I have to do it with my own hand." In such a mood the formidable army of hungry Germans, joining hands with the imperial forces under the Constable of Bourbon, moved southward without molestation upon Rome. What then happened, though it was wholly undesigned, and in no sense the result of instructions from Spain, was a startling lesson to the priests of the danger of running counter to the Emperor's will. On the night of May 6, 1527, forty thousand wild and mutinous men, as fierce a body of troops as any in Europe, were collected outside the walls of the papal city. They forced an entry, drove the Pope into the Castle of St. Angelo and then for eight terrible days gave full vent to their cruelty, rapacity, and lust. All the churches and the monasteries were sacked. Friars and priests were beheaded; "many old nuns beaten with sticks, many young nuns raped and taken prisoner." The Church of St. Peter and the Holy Palace were turned into stables for horses. Two-thirds of Rome was left in ruins. To

some it seemed that this terrible punishment was a divine revelation. "In Rome," says a grave contemporary, "all sins were committed—sodomy, simony, idolatry, hypocrisy, fraud. Surely then what has come to pass has not been by chance but by the Judgment of God." In Florence the lesson to be derived was that the Medici might now be safely expelled and a republic established in their place. To the world it was clear that more than ever before the Imperial yoke was fastened on Italy.

Again, the menace of the Empire had become so great as to provoke a coalition of powers against it. France and England joined with Venice to reduce the Imperial pride and to free the Papacy from the Spanish yoke. A French army under Lautrec recovered most of the Milanese and passed uncontested through Italy to the siege of Naples. The city, closely invested by the French on land and by a Genoese squadron in the harbour, seemed in June, 1528, like to fall. Was all Italy to pass from Spanish into French control? But then followed one of those sudden changes of fortune which are specially liable to affect small armies operating at a distance from their home. In the south the army of Lautrec, decimated by casualties from disease which it was unable to replace and demoralized by the death of its commander, was compelled to abandon the siege of Naples and to capitulate at Aversa. In the north the French went down before a reinforced Imperial army at Landriano. But more important still as affecting the permanent balance of power in the Mediterranean was the defection of Andrea Doria, the great Genoese seaman, from the French to the Imperialists. A sailor of fortune, but also a Genoese patriot, Doria harboured many grudges public and private against the French. It angered him to see a French garrison in his native city. He viewed with disfavour the commerce, growing too rapidly under French encouragement, of Savona, the neighbour and the rival. In the very middle of the siege of Naples, when his defection would be most injurious to the French and most helpful to their enemies, Doria swung the whole influence of Genoa into the Imperialist cause. The strongest Italian navy in the western Mediterranean was henceforth enlisted on the side of Spain. For Charles the alliance of Genoa brought three decisive advantages. It denied the Italian coast to the French, it opened the gateway between Spain and Germany, and it gave to Italy a keen sense of pride in the Imperial victories. In Ariosto's great epic, Doria

is singled out from among the paladins of Charles as the friend who had brought him victory in every war.

Neither in this nor in any other Italian campaign did the Emperor take a personal part. The Spanish victories in the field were won by Spanish captains commanding disciplined Spanish footmen who had been schooled not only to handle the pike but in a skilful use of fire-arms. To Charles, however, belongs the credit of securing the fruits of victory by a wise exercise of diplomatic temperance. After Landriano he broke the hostile coalition by a separate peace with France. He had something to give and much to receive. Under the Treaty which was concluded at Cambrai (August, 1529) the Emperor surrendered his claims to the Burgundian inheritance of his grandmother Mary, while Francis renounced his claims in Italy and his feudal rights in Flanders and Artois. Eleanor the sister of Charles was married to Francis.

The Emperor was at the zenith of his power. He was master of Italy. He had made a family compact with Clement VII, by whom he was crowned at Bologna with the iron crown of Lombardy and the golden crown of the Empire. Ferdinand his brother would succeed him as emperor, Philip his son as King of Spain. And he had now received what was the prime condition for any successful operations against the Turks, a peace with France. When in 1535 he led an army to Africa and took Tunis, he shone out before Europe, despite the evil memory of the sack of Rome, as the champion of the Christian Faith.

He had not finally settled his account with Francis I. That accomplished but worthless monarch, who carried statesmanship to such a point of cynicism that he encouraged heretics abroad while he persecuted them at home and even offered the shelter of Toulon harbour to the Turkish corsair Barbarossa, had not yet, despite all that was written in the Treaty of Cambrai, relinquished his dreams of Italian conquest. The marriage of his eldest son Henry to Catharine dei Medici, a kinswoman of the Pope, was a signal that the French claims in Italy were still alive. In effect war broke out over Milan in 1536, was stayed two years later (Treaty of Nice, 1538), was resumed in 1542, and was finally composed so far as Charles and Francis were concerned by the Peace of Crespi in 1544. Nothing important was changed by these two short struggles. Spain still remained mistress of Milan and Naples. France, save for the loss of Boulogne to England,

maintained her frontiers. The diplomatic honours rested with Charles, who showed much skill in decoying Francis with hopes of the Milanese succession, and in his last war secured the assistance of England. But what was principally illustrated by this long duel for Italy was the sharp decline in the old conception of the Christian Commonwealth of Europe. Though the infidel was knocking hard at the gates, the army of the Holy Roman Emperor had sacked the churches of Rome, and the most Christian King was the declared friend and ally of the Turk.

The Spanish dominion in Italy, which was finally established in 1539, lasted until the end of the wars of Louis XIV. The brilliant intellectual agitation of the Renaissance was exchanged for a period of profound repose, during which the Jesuits, the Inquisition, and the Index combined to stifle the free movement of the mind and to mould it to the Catholic pattern. Life became more sedate and decorous. Hypocrisy replaced effrontery. The open parade of vice or atheism became dangerous and therefore unfashionable. There was a rally of all the virtuous elements in Italian society towards a reformed Church of Rome. Only among a small circle of Neapolitan intellectuals and in the Republic of Venice, which maintained its independence of Spain and kept the Pope at arm's length, was there any survival of that earlier liberty of thought and speech which had made Italy the preceptress of Europe in the previous age. The nimble-witted Italians laughed at their strong and solemn rulers, shrugged their shoulders, and, being relieved by these useful aliens of the burden of government and war, not unthankfully obeyed.

Among the terms of the family compact made between Charles and Clement in 1529 was the restoration of the Medici to Florence. The undertaking was carried out in the following year. The city was besieged by a large Imperial army under the command of the Prince of Orange, captured after a brilliant defence, robbed of its republic, and compelled to submit to Alessandro dei Medici, the bastard son of a mulatto slave woman. In the long annals of Europe the downfall of a short-lived Italian Republic may be of little moment; but circumstance gave to the eclipse of republican liberties in Florence a special significance. The city was the capital of Italian genius. The republic, which was the creature of a prophet's enthusiasm, had enlisted the hopes of a series of native historians whose grave pages still burn with classic ardour. Its walls were defended by Michael Angelo, its country-

side by a patriotic militia realizing the dream of Machiavelli, and if it had survived it might have taught the Italian people that lesson of military self-help which alone could bring them safety, unity, and self-respect. But the city fell, and it is noteworthy that one of the causes of its surrender was the treachery of an Italian *condottiere* from Perugia, whose assistance had been unwisely invoked.

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CHAPTER XI

CALVINISM

The clarion of reform. The Evangel in Zurich. The field of Cappel. Geneva. John Calvin. His stoicism and belief in predestination. Founds a theocratic state. The democratic character of Calvinism. Geneva becomes the training ground for the reformed ministry. Far-reaching influence of Calvinism.

THE influence of Luther upon mankind was not restricted to that German and Scandinavian area which was permanently won for the Lutheran Church, but penetrated everywhere. His bold challenge rang through Europe. Was it true that the world had been treading a false road for more than a thousand years, that the Papacy was an imposture, the special sanctity of the priesthood a fiction, and that rites, ceremonies, and institutions interwoven with the familiar life of Europe were unnecessary and even harmful? Only the dumbest indifference could fail to be startled by such a message. Opinions might differ as to its value. Some might think it very good, others very wicked. But no one could deny that it was exciting. Poles, Czechs, and Magyars caught at it in snatches. Spanish merchants carried it in little printed quartos over upland roads to be rendered into Castilian prose. Cambridge divines discussed it over their tankards; Oxford booksellers sold it across the counter. In Paris it was hawked about under the noses of the doctors of the Sorbonne. If Erasmus more than any other man aroused the great curiosity, it was Luther who initiated the great revolt. In Switzerland and France, Scotland and England, countries in which reform assumed a shape differing from the Lutheran model, it was he who sowed the seed and prepared the ground.

Ulrich Zwingli went too fast. He tried by means of a trade embargo to compel the five Catholic cantons of eastern Switzerland to admit the evangelical teaching which found favour in Zurich and Bern, and paid for his temerity on the bloodstained field of Cappel (October 11, 1531). With his soldier's death Zurich lost its pre-eminence in the Swiss reforming movement. In the eastern part of Switzerland which was mainly German in

race and language the old religion recovered its ascendancy. The results of that short six weeks' war have never been reversed. What was Catholic at the close of that struggle is Catholic now. The dream of Zwingli that the evangelical faith might spread through the whole Confederation, that democracy might everywhere replace oligarchy, and that Bern and Zurich might acquire that weight in the affairs of the Confederation which their numbers demanded, was dissolved. The most gifted and attractive of the reformers, though in private morals far from flawless, failed from an impetuous under-estimate of the ardent peasant champions of the Virgin and the Saints, whose log cabins were strewn high among the Alpine pastures and forests and far removed from the heresies of town-bred men.

The direction of the Swiss reforming movement passed to Bern and then to a city lying outside the Swiss Confederation and containing no more than thirteen thousand inhabitants, but destined, partly through its geographical position—for it was placed on the confines of four nations—and still more through its association with one of the great religious leaders of the world, to become the capital of western Protestantism and for centuries a chief city of refuge for the persecuted minorities of that faith: it passed to Geneva.

For thirty years Geneva had been struggling to rid itself of the control of the Duke of Savoy and of its Prince Bishop. The struggle partook of the bitterness of a civil war. The Episcopal party were styled by their adversaries the Mamelukes. The party of liberty were known as the Eidgenossen (sworn companions), a name which, in its French form of Huguenot, was soon destined to be heard throughout Europe. But in the end (October, 1536), with the help of Protestant Bern, Geneva achieved its liberty and was prepared to give heed to certain French missionaries who with Bernese encouragement were spreading evangelical teaching through the Pays de Vaud. Of these none was so effective as the vehement William Farel, at whose instance a young French scholar travelling through Geneva on his private occasions in 1536 was prevailed on to stop and permanently to exchange a life of study for one of active ministration.

The young scholar was John Cauvin (Calvin), the son of a notary public, born at Noyon in Picardy in 1509, and already famous, though he was only twenty-seven years of age, for three remarkable publications—a learned commentary on Seneca's *De*

Clementia, an academic discourse, so full of evangelical enthusiasm as to necessitate his hurried departure from Paris, and an introduction to Biblical study entitled *Christianae Religionis Institutio*, which was published at Basel and dedicated to King Francis I.

Nobody could less resemble Martin Luther than this studious and polite young Frenchman, of the upper middle class, and never more at his ease than among men and women of noble birth, who had absorbed whatever Paris could give him of the humanities or Orleans and Bourges of law. Of Luther's vast animal power, of his gaiety and wit, his coarseness and humour, his wild vein of romance and crabbed scholasticism, his naïve peasant superstitions and morbid self-criticism there was nothing in Calvin. The Frenchman was quiet and reserved, lucid in thought and expression, always superior by reason of his ready store of patristic and Biblical learning to those with whom he was brought into controversy, and possessing the great advantage which comes to a man who has won his way to settled convictions with no visible scars of an inner conflict. A stern simplicity in the processes of his thought gave him a searching power over lax and uncertain minds. We may call him an intellectual athlete, or a saint without sentimentality, or simply a born director of the conscience. His work was to make of Geneva an evangelical republic and to lead the reforming or Huguenot party in France.

In accounting for his influence in France, Renan says that Calvin succeeded in an age and in a country which called for a reaction towards Christianity simply because he was the most Christian man of his generation. This is largely true, but not the whole truth. Calvin was a Christian. His private life was simple and austere; his passions controlled, his ends lofty. All his physical and intellectual powers were employed in the endeavour to bring back into the world the Christianity of the first three centuries, of which in his quiet, ardent, intellectual way he had constructed a convincing image. His correspondence was enormous. From his adopted home in Geneva he dispensed spiritual counsel to all the Huguenot congregations of France. Now he would strengthen the doubter, now prick on the slothful, now encourage the downhearted or rebuke the backslider. But neither his Christian piety nor the unflagging energy of his pen would have made him a power in France had it not been for the fact that he possessed in a very high degree the logical structure, the

clarity and grace of phrase, the conciseness of statement and sense of measure which alone give to a French intellectual the ear of France.

"Your Serenity," writes the Venetian Ambassador to the Doge in 1561, "will hardly believe the influence and the power which the principal minister of Geneva, by name Calvin, a Frenchman and a native of Picardy, possesses in this kingdom. He is a man of extraordinary authority, who by his mode of life, his doctrines, and his writings rises superior to all the rest." And the influence of Calvin the man was supported by the singular prestige attaching to Geneva, a city in which the magistrates were chosen by the people, the ministers by their flock, in which there was no privileged church or aristocracy, but all were equal before the law as they were equal in the eye of God.

The editor of Seneca was, like his master, a stoic, believing that virtue should be practised for its own sake and without regard to future rewards and punishments. That stoical ideal, transformed by the teaching of the Gospels, lies at the heart of the Calvinist religion. Nor has its moral influence been weakened by that other doctrine of predestination, that some are pre-ordained to eternal life and others to eternal damnation, which Calvin could not have found in the Gospels, but deduced from the teaching of Paul and Augustine.

Indeed, among the European peoples none have been sterner in the practice of religion or more ruthless in the pursuit of wealth than the professors of a doctrine which seems to make all human effort unavailing and to invite to a life of apathy and ease.

Save for a period of three years (1538-41), Calvin lived in Geneva from 1536 to his death in 1564. Here he framed a new type of theocratic state which exercised an influence over the spirit and structure of the "reformed" churches throughout the world. The key to his organization was the discovery that during the first three centuries of the Christian era the unworthy were excluded from the Communion table. Calvin determined to revive that ancient discipline, and to confine the supreme privilege of the Church to worshippers of a proved and tested godliness. That such an end could not be achieved without a minute and irksome supervision into private life did not deter him. He welcomed conditions under which pastors and laymen alike would be subjected to a rigorous control, and though it was

against his principles to invoke the lay power in aid of spiritual discipline, he was content that in Geneva the strong arm of the magistrate should assist the Church. What sacrifice was not justified to bring godliness back to earth? So a supreme Council, part lay, part clerical, was set up in Geneva to enforce a code of penalties on laxities of private conduct and belief. Adultery, blasphemy, and heresy were punished by death. It was a sombre, fault-finding, inquisitorial government which, being taken as a pattern in other lands, was a source of much cruelty and suffering in the New World as well as in the Old. In Geneva itself it led to the burning of Servetus, the Unitarian, with the concurrence and approval of Calvin himself.

Against this undoubted evil must be set the value to Europe of a new type of religious society, which, unlike the Lutheran Church, was independent of princely favour. Under the democratic system set up by Calvin each church was governed by an elective body of lay elders and deacons. Two important results followed. The first was the close association between Calvinism and a universal theological education, the second that Calvinism, unlike the Lutheran Church, never dried up when the original creative impulse was exhausted. How vital this creed still is, and how closely connected with a popular training in the Bible, may be realized by the visitor who enters any Welsh Sunday school today.

It was part of Calvin's greatness that he was not only the central figure in a wide European movement, but that, working intensively within the narrow circumference of Geneva, and against every description of obstruction, he made of it the high school of the reformed religion. During his long course of Biblical teaching he boasted in a valedictory letter addressed to the ministers of Geneva that he had never perverted a text of Scripture; and it is due to his exertions that Geneva became not only a well-educated city, but in a more specific sense, and particularly after the formation of the University in 1559, a training-ground for the Protestant or Huguenot ministry. Calvin found Geneva turbulent, divided, uneasy, immoral. He left it a Protestant Sparta, the soul of all that was valiant, devoted, and, it may be added, fiercely intolerant, in the evangelical movement of that age.

Of all the forms assumed by the Protestant Reformation, Calvinism has been the most far-reaching in its scope and the most

profound in its influence. It made the Protestant Church in France, it fashioned the Dutch Republic, it was accepted as the national religion of Scotland. Before Calvin's death his creed had been received in the Protestant cantons of eastern Switzerland, in the Palatinate, and by the majority of those Hungarians who had broken with Rome. Even in England, where it was confronted with an overwhelming body of conservative sentiment, it exercised an influence over the Thirty-Nine Articles, which constitute the declared creed of the National Church, so palpable that Queen Elizabeth, little as she sympathized with the spirit of Geneva, was excommunicated as a Calvinist. Afterwards, but only for a time under the Long Parliament, and through force of arms rather than a change in national sentiment, Calvinism became a predominant force in English politics. With the Restoration it receded into the background, a minor but never a negligible element in the religious consciousness of the country. But if Geneva agreed ill with the merry court of Charles II, it was just the thing for the north American littoral. Here ever since the voyage of the *Mayflower* in 1621, and more particularly in the New England colonies, it has exercised a profound influence on church and state, reaching into the middle decades of the nineteenth century. From its harsh and gloomy teaching the reasoned optimism of the pragmatist, who exalts positive achievement, and the extreme idealism of the Christian Scientist, who negates the reality of pain and evil, are varying and characteristic reactions.

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CHAPTER XII

GERMANY AGREES TO DIFFER

Balance of Catholic and Protestant forces in Germany. The first serious set-back to the Lutheran movement. Philip of Hesse. Charles V attacks the Lutherans. The inconclusive character of the war. France invoked by the Lutherans. The Peace of Augsburg, 1555. The Treaty of Cateau Cambrésis, 1559. France loses Italy but gains Metz, Toul, and Verdun. The new figures on the stage.

IF the Lutherans could not be peaceably recalled to the Catholic faith, could they be suppressed by force? In 1540 the big battalions were with the Catholic powers. The Lutheran religion was professed by a number of small German states, by Saxony, both electoral and ducal, by Hesse and Brunswick, by Brandenburg (since 1539) and Prussia and by a number of important cities in north and south. These Protestants, as they were called in virtue of a protest against Catholic claims drawn up in 1531, were organized, could put an army in the field, and had even won a military triumph against the Habsburg house by restoring to Würtemberg its banished Lutheran duke. But compared with the might of the Catholic states, had these been united or able to mobilize their resources, compared with Spain and France, Italy, Austria and the Netherlands, not to speak of the Catholic half of Germany, the military and financial resources of the Smalkaldic League were inconsiderable. Against an army even approximately representing the potential resources of Catholic Europe, any force which the German Protestants could have put into the field would have been inevitably destroyed. These conditions were never realized. Neither then nor at any other time has religion been an exclusive motive in European politics. Other motives, other elements have always been present. Charles was a sincere Catholic, but even Charles was often at variance with the Pope. Had the Catholic princes in the German Diet been asked to choose whether they would prefer a Germany united in the Catholic creed under a strong emperor or divided under a weak one, they would have chosen the second alternative. There was not a prince, Catholic or Protestant, who would vote for any scheme to mobilize the resources of the Empire

easily and effectively for the pursuit of a strong policy whether Catholic or Lutheran. The princes were content that the Holy Roman Empire should continue, because it was ancient, elective, interwoven with their own privileges, so long as the Holy Roman Emperor did not presume to interfere with their internal affairs. So Diets met, and feasted and dissolved with nothing done except to recognize or ineffectually not to recognize the accomplished fact of religious disunion. The knowledge that the League of Smalkalden was organized for resistance and had friends abroad acted as a deterrent against a precipitate recourse to force.

The reformers had also, in all the earlier stages of their movement, the advantages which belong to an energetic body of earnest men carrying out a campaign against generally recognized abuses and for purposes of dialectical dispute better equipped than their opponents. The intellectual and moral attack was strong. The intellectual and moral defence, until the Jesuits came into the field, was weak. The ordinary forces of blind conservatism which might have been organized against the new movement were disarmed by its emphatic repudiation of the peasants and Anabaptists. Thanks to the regulative influence of Luther, who lived to 1546, the German reformers did not create the kind of panic which leads opponents to think that they are confronted with one of those perils to the ultimate decencies of life which at all costs and before everything else must be averted. Of all the forms assumed by continental dissent the Lutheran was the most conservative. Its church services were based on the Roman model. Its doctrine of Consubstantiation was not far distant from the Roman thesis of a change in the elements. Its original professors were not men standing outside the Church, but for the most part monks and priests of exceptional piety, who believed that they could bring the Church to its true and original ways. The line between Catholic and Protestant is now sharply and deeply graven. In the first generation of the reforming movements the outlines were more fluid, and intermediate possibilities more easily entertained. An Archbishop of Cologne was drawn towards the new doctrine, and at one time there was even an expectation that all three Rhenish Archbishoprics might go over to the Lutheran camp.

In all religious movements there is a period of danger. It

comes when the first passionate enthusiasm begins to die down, and the statesmen are called in to regulate and organize. The princes who succeeded the preachers in the control of the Lutheran movement were in point of morality little, if any better than the average of their age and country. One was apparently worse.

The first serious set-back to the Lutheran movement, the first incident which gave to its opponents a formidable handle of attack, was the divorce of Philip of Hesse in 1540. To those who had been fiercely assailed for their low moral standard, it was gratifying to know that the great Lutheran chieftain was no better than anyone else, that he was prepared to reject a lawful wife in order to marry another woman who had captured his fancy, and that in this profligate course he had been encouraged by Lutheran divines like Bucer and Melancthon, and by the opinion of the great Dr. Martin himself that polygamy had the sanction of Holy Writ. Nor was the scandal lessened by advice of the divines that the second marriage should be concealed. Philip of Hesse had no intention of concealing his second marriage. He was not prepared, as Luther recommended, to tell "a great bold lie for the good of the Christian Church." But the fact that such advice was tendered cooled his enthusiasm for his Lutheran associates, drove him for a time into the Emperor's camp and advertised a rift in the Protestant ranks.

While the two German parties were watching one another with eyes of anxious hate, Charles made peace with France (September, 1544), and was thereafter free, should conciliation fail, to try the expedient of force against the Lutherans. There were many coherent arguments which might be used in favour of such a course, notably the recent triumphs of the Protestant faith in the Palatinate and in Cologne, and one influential fire-brand, his father confessor, to advise it. But the Emperor was no great believer in a religious peace thus violently promoted, and only after long hesitation and with a significant attempt to conceal his true purpose, determined to gather an army, enlist allies, and to strike.

In launching an attack upon John Frederick of Saxony and Philip of Hesse, the two foremost leaders of the Lutheran cause, the Emperor was careful to found his action on considerations of politics only. The princes were to be punished not for heresy but for disobedience. Though the Pope was providing men and

money, Charles knew that an open crusade against heresy would have little chance among the Germans. He was himself relying upon heretical aid, and notably upon the military talents of the wicked and aspiring Maurice of Saxony, to whom he had secretly promised John Frederick's electoral hat.

The war which ensued was marked by the inability of the Protestant generals to make use of a great initial advantage, by the paralyzing defection of Prince Maurice and by a crowning Imperial victory at Mühlberg on the Elbe (April 24, 1547). But the religious problem was no nearer solution for Charles' military success. The defeat of the Lutheran army, the capture of John Frederick and the unconditional surrender of Philip of Hesse made no alteration in the general balance of the opposing creeds. Nor were the Germans any whit the more disposed to help the Emperor to solve that evil of political anarchy which continued to be the curse of German public life. When Charles proposed a German league with permanent officers, a permanent revenue and a regular army, his suggestions fell stone dead upon the Diet. When he divulged a plan for making the Empire hereditary in the Habsburg house, it was at once rejected by the electors. Apparently the most resplendent figure in Europe, he was in Germany subject to every rebuff and humiliation. The princes distrusted him because he wanted power; the Catholics because he wished to reform abuses; the Lutherans because he believed in the Pope. A well-meant scheme for a religious *modus vivendi* known as the Interim (May 13, 1548) was everywhere denounced and nowhere observed.

Then followed an episode bringing immediate humiliation to Charles, still greater humiliation to Germany and leading through a long and connected chain of events to those two great Franco-German wars which have devastated Europe in the nineteenth and twentieth centuries. The leading actors in the drama were Maurice of Saxony and Henry II, the new King of France. Maurice had in 1546 sold himself to Charles for place and power. He wanted to rob John Frederick of the electorate and to transfer to his own (the Albertine) branch of the Wettin family the possessions which belonged to the Ernestine line. He wanted other things as well, for he was a highly appetitive adventurer, and some of these, though in the main his reward was rich, he had not received. He had won the electoral hat but not Magdeburg. Other grievances, of a less personal nature,

may have weighed with him, such as the continued imprisonment of his father-in-law, Philip of Hesse, and the violation by the Emperor of the municipal liberties of certain Protestant towns. Slipping swiftly from disappointment to distrust, from distrust to anger, he began secretly to weave a coalition against the Emperor, and being in search of a powerful ally turned to Henry II of France. There is little favourable to be said of this monarch save that he was brought to see that the true interests of France lay not in Italy but on the Rhine. The proposals of Maurice and his camarilla of Lutheran generals chimed in with this intelligent appreciation of French needs. By the Treaty of Chambord, 1552, it was arranged that Metz, Toul, and Verdun, together with the city of Cambrai, should be handed over to Henry as Vicar-General of the Empire in return for his assistance to the German rebels. The entry of France into Lorraine and Alsace dates from this memorable transaction.

While the French were occupied in seizing their prize, the army of Maurice advancing on Innsbruck caused the Emperor to flee suddenly for his life over the Brenner pass. From that moment Charles exercised no further influence over the fate of Germany.

Accordingly it was not by Charles* but by his brother Ferdinand, one of the wisest rulers of the Habsburg house, that religious peace was given to Germany. Charles had worked for comprehension based on compromise. Ferdinand accepted the necessary fact of division. The guiding principle of the Peace of Augsburg (September 25, 1555) was *cujus regio, ejus religio*. The princes, without interference from the Emperor or the Diet, were to be allowed each in his own territory to settle the form and character of the Church. The idea, always cherished by Charles, that the forces of a reunited Germany might be launched against France was now recognized as an idle dream. Catholic would not yield to Lutheran, nor Lutheran to Catholic. On the most difficult question of all, Ferdinand decreed a compromise. Catholic archbishops, bishops, or priests embracing Protestantism should forfeit their sees or benefices; but no spiritual prince should be entitled to impose the Catholic religion by force upon his subjects.

The Peace of Augsburg cannot be reckoned among the great liberating documents of history. It did not even assign a place to those types of Protestant belief which flourished in Zurich or

Geneva. Still less did it enunciate the principle of religious toleration. But as a rough, serviceable solution of a grave controversy, it deserves to be honourably thought of, for, if it did not bring religious harmony, it kept war out of Germany for fifty years.

Four years after the religious settlement (April, 1559) there followed that other treaty signed at Cateau Cambrésis which closes the long struggle between France and Spain for hegemony in Italy. Proud and sensitive states do not lightly relinquish high ambitions. It may readily be imagined that it was not without pain and a certain humiliation that France renounced those dreams of Italian power upon which she had lavished blood and treasure for sixty years. But in the last stage of the struggle she had received two serious warnings. A French army led by the Duke of Guise, the most accomplished of her generals, and encouraged by Paul IV, the most ill-balanced of the Popes, had been defeated by the Spaniards in Naples and rolled back towards the Alps; and much nearer home, within a few days' march of Paris, another army composed of the flower of the French nobility and commanded by the Constable of Montmorency, the premier noble of France and the leading adviser of the king, was overwhelmed before the walls of St. Quentin by an Imperial army under Emmanuel Philibert the Duke of Savoy. Not since the days of Agincourt was such destruction wrought upon the chivalry of France. Never were so many distinguished noblemen made captives. The voice of the prisoners of war, among whom Montmorency was included, was raised for peace.

So the French, withdrawing from Piedmont and Savoy, left Italy to the Spaniards. But in the north they had their compensations. No one asked them to return the three bishoprics in Lorraine to which they were now able to add Calais, taken for good or evil in 1558 from the English. Henceforward the continental ambitions of France were drawn towards the Rhine.

The stage was set for new actors. The gallant Charles V had retired from his infinite labours, broken in health and broken in hope, to a Spanish monastery. The treacherous Maurice had fallen in action. Henry VIII, Edward VI, and Mary of England were also dead. Of the great figures of the past, one only, Ferdinand of Austria, now Emperor, was already well proven in war and peace. The new men were Philip, the exact, laborious, and

very Catholic son of the retired Emperor, and Emmanuel Philibert of Savoy, the young victor of St. Quentin and the real founder of Turin and of that little sub-Alpine state in the north-west corner of Italy which in the nineteenth century united the Italian peoples under its rule. There was also in England a young woman named Elizabeth, as yet unknown but likely to count in the weights and balances of Europe, and at the Court of France a girl called Mary, daughter of James V of Scotland by Mary of Guise, and perhaps destined to wear upon her head the crowns of Scotland, of England, and of France. As for King Henry of France, he was killed in a tournament, soon after the great treaty was struck, leaving an Italian widow behind him whom the French called Catherine dei' Médicis. She, too, was cast for a conspicuous part upon the crowded stage.

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CHAPTER XIII

THE COUNTER-REFORMATION

Ignatius Loyola. The Jesuit Order. The Council of Trent. The reforming spirit reaches Rome. Pius IV. Protestant strongholds. Bohemia and the Palatinate. Weakness of the Protestant movement. Occasions of conflict under the Peace of Augsburg. The ineffectiveness of German government. Maximilian II. Disastrous reign of Rudolf II. Jesuit education. Jesuit conquests in Austria and Poland.

ON August 15, 1534, the year in which Henry VIII broke with Rome, driving Thomas More to shed his blood for the old faith, and Jacques Cartier of St. Malo planted the cross by the gulf of the St. Lawrence, seven obscure students met together in the Church of St. Mary on Montmartre in Paris, and there swore oaths of chastity and poverty, pledging themselves to pass their lives in Jerusalem in the pursuit of those occupations which were regarded as most holy, the care of Christians and the conversion of the Saracens. The leader of the band was a lame Basque in middle life named Inigo Lopez de Recalde, but known to history as Ignatius Loyola. Another was Francisco Xavier. A third was Lainez.

Spain is a land of mystics and monks, of pilgrims and of soldiers. Loyola was a soldier and a visionary. In his sombre, fantastic, indomitable way he represents the religious and crusading genius of his countrymen, just as Luther embodies the old-world Biblical piety of the Saxon peasantry. Fighting in Navarre (1521), he received the wound from which he went lame for life, and thereafter during his slow and agonizing convalescence turned his thoughts to a new form of service, equally heroic, equally romantic, equally sacrificial, and offering to the schooled and dedicated heart opportunities of sublime distinction. He determined to be the soldier of Christ. No mortification of the flesh was too rigorous for this fiery zealot. He abjured his family, lived on bread and water, scourged himself several times a day, and by a rigorous course of prayer and physical repression educated his powers of communion with the Divine. Then, after a voyage to Jerusalem, there occurred to him an experience not often combined with the ecstatic temperament. He became self-convicted of ignorance and hungered for knowledge. In that

quest he put himself to school, and eventually in 1528 was brought to Paris, the Queen of Universities. There he studied for seven years, there imposed his domineering will on a body of companions, and there conceived the idea of an enterprise of holy chivalry to be carried out by a company of elect and tested souls.

It was fortunate for the Roman Church that a war between Venice and Turkey frustrated the plan for a missionary life in Palestine to which Loyola and his companions were solemnly committed. In Italy their passion for the advancement of religion found a more practical field. They took vows of obedience, were ordained priests, called themselves the Company of Jesus, and eventually, September 27, 1540, obtained from Pope Paul III the Bull *Regimini Militantis Ecclesiae*, which establishes the constitution of the Jesuit Order.

The significance of Loyola's invention is that he provided the Papacy with a *corps d'élite* scrupulously trained to carry out its behests. The privileges of the Jesuits were large as their responsibilities were strict. They paid no taxes, they acknowledged no princely superior, they were exempt from the jurisdiction of all prelates not of their Order. Their organization was military and autocratic, for they were governed by a general elected for life, who was in all things subject to the Pope. Equally essential were those other characteristics of spiritual self-discipline and respect for education and learning which marked the riper years of Loyola's own life. The novitiate of the Jesuit was severe. The spiritual exercises devised by the founder were calculated to empty the mind of distracting images and to school the will to the dedicated life. But this wise discipline was not intended to be employed upon the perfecting of a race of anchorites. The aims of Loyola were as practical as they were visionary. It was the office of the Jesuit to preach, to hear confession, to educate. "Consummate prudence, allied with moderate saintliness, is better than greater saintliness and mere prudence"; and again, "If the Church preaches that a thing which appears to us as white is black, we must proclaim it black immediately." Such maxims illustrate the spirit of worldly compliance and absolute submission which gave to the Order its peculiar character. Wherever there was a policy to be shaped the Jesuit confessor was at hand with his counsel. Wherever there was educational work to be done, whether in Europe or in China, the Jesuit school and the Jesuit college, competent, well administered, and strictly

controlled, were for more than a century important instruments of Catholic influence and propaganda.

To all intelligent Catholics it had been long plain that the Church had become a mountain of abuses. The need for reform had been acknowledged by Pope Adrian VI, who wrote of the many abominations practised in the Curia itself and of an inveterate and complex malady infecting the whole body of the Church, which it was idle to conceal; and the same theme was restated with greater fullness in a remarkable document (*Consilium quorundam cardinalium de emendenda ecclesia*) which was presented to Pope Paul III in 1538. Nowhere were these flagrant evils more evident than in the papal court and the city of Rome.

The Pope was an autocrat. To any proposal that church reform should be undertaken by national councils, or that an ecumenical council of the Church should have a free hand in making terms with heretics or in defining or limiting the prerogatives of the Holy See, Rome was, by reason of a long tradition of supreme authority, unalterably opposed. The Papacy had had experience of councils in the fifteenth century, and regarded them as evils much to be apprehended and only tolerable if they took their orders from Rome.

Nevertheless, after many delays and obstructions a Council was summoned to Trent, which, although it was sparsely attended and broken by adjournments, one of which was protracted for ten years, marks an epoch in the history of the Roman Church. Out of that Council the Church emerged with its doctrine defined, its discipline strengthened, and its services enriched by the exquisite music of Palestrina. The Papacy entered the Council exposed to many hazards. It issued victorious at every point. So far from being compelled to make concessions to the Lutherans, it had insisted upon putting dogma in the forefront of the discussion, and with its obedient majority of Italian bishops had secured during the early sessions clear-cut decisions upon the three fundamental questions—the authority of the Scriptures, the doctrine of justification by faith only, and the nature of the Sacrament—which divided the Lutheran from the Roman world. By these decisions it finally shattered the Emperor's hope of a scheme so contrived as to soothe the rebel temper of his Lutheran subjects. It drew the line sharp, deep and clear between

the Catholic and the Protestant Confessions, ending the search for doctrinal compromise and beginning the period of open conflict. In the words of Lord Acton, a great Catholic historian, "it impressed on the Church the stamp of an intolerant age and perpetuated by its decrees the spirit of an austere immorality." What was then enacted by an ill-attended Council mainly consisting of Italian bishops dependent on the Curia has never been revised, and remains to this day the faith of the Catholic Church.

In the second period of its activity, which opened in 1562 after an intermission of ten years, the Council addressed itself to the problem of discipline and ecclesiastical education. It passed decrees against non-residence and for the establishment of seminaries for the training of priests, but evaded any proposal for meeting heresy half-way or for the abridgment of the papal prerogative. The critical spirit of the Venetian Paolo Sarpi has preserved for us a record of this extraordinary assembly, so unrepresentative of Europe as a whole, so disappointing to the believers in conciliar government, but so true to the tradition of Roman autocracy. The leading figure in the later debates and the man who again carried the papal cause to victory was Lainez, the second general of the Jesuit Order. In that scene of subtle intrigue, furious national hatreds, and open profligacy the stern, eloquent, and invincible Jesuit stood out like a giant.

Almost as important as the Council, and certainly of more immediate effect, was a notable improvement in the character of the occupants of the papal see, which begins to show itself with the accession of Paul III in 1534, and reaches a culminating point with the Pontificate of Pius V in 1563. The great Popes of the Renaissance were often splendid mundane figures, vigorous, nobly born, cultivated, munificent patrons of art and letters, who took a full and animated share in the political passions and rivalries as well as in the baser appetites of their age. They had "nephews" and "nieces," the offspring of their illegitimate unions, for whom it was one of their principal ambitions to provide establishments corresponding to their rank and position. They often promoted wars. They were patient of flagrant scandals. Their court was founded upon simony, plurality, and non-residence. In the long struggle between France and Spain for hegemony in Italy they could not avoid taking an active part. Paul III, of the great house of Farnese, who may be counted as the last of the Renaissance

dynasty, was an irresolute supporter of France. Julius III was an imperialist; Paul IV, of the Neapolitan house of Caraffa, carried his insane hatred of Spain to such a point as to invoke the aid of the Turk against it. But meanwhile a change was coming. The reforming movement which had invaded France and Germany and England had begun to reach Rome itself. There was a feeling in the air that something should be done, and that while the whole world was crying out for change and reformation the Curia could not persist in its old ways. The intelligent and worldly Paul III responded to this new spirit, summoned a Council, and established the Order of Jesuits. The fiery and devout Paul IV felt it yet more strongly, and though he was a man consumed with the political passion of a Neapolitan aristocrat, the artificer of a wicked war to put France in control of his native land, and not above the vice of nepotism, he addressed himself seriously, being the first of the Roman Pontiffs to do this, to the detailed task of practical reform. But the most striking change comes with the Pontificate of Pius IV in 1559. This jovial, worthy Milanese was conspicuous for the absence of the special attributes which had for so long given a mundane quality to the Papacy. He was not well-born. He was neither politician nor war-monger nor nepotist. Indeed, he condemned the criminal nephews of his predecessor to death, his own nephew, Carlo Borromeo, being one of the saintliest figures of his age. As for the Council of Trent, he was agreeable that it should be recalled. "We wish for a Council," he said. "We certainly desire that it should be held and be universal. . . . It shall reform what wants to be reformed, even in our own person and even our own affairs."

But perhaps the Pontiff who more than any other typifies the new spirit of austere fanaticism which had come into the religious life of Italy in this age is the humble Michele Ghislieri, who ascended the papal throne as Pius V in 1565. The Roman populace admired the unusual spectacle of an ascetic Pontiff who walked barefoot through the streets, took no siesta, rose with the dawn, and cut down the expenditure of the Curia to the bone. A figure, he must have seemed, drawn from some mediaeval tomb as he called out that no quarter should be given to the Huguenots, gloated over the cruelties of Alva in the Netherlands or launched those Spanish and Venetian galleys which destroyed the Turkish navy at Lepanto.

Nothing counts like personal example. "It has contributed infinitely to the advantage of the Church," said Paolo Tiepolo in 1576, "that several Popes in succession have been men of irreproachable lives; hence all others are become better, or have at least assumed the appearance of being so. Cardinals and prelates attend mass punctually; their households are studious to avoid anything that can give scandal; the whole city has put off its old recklessness and is become much more Christian-like in life and manners than formerly." Yet the Popes were not yet perfect. The vigorous Sixtus V, under whose Pontificate these words were written, was not only a Philistine, from whose vandal hands no ancient monument, however beautiful, was safe, but also deficient in that gift of charity which is recommended by St. Paul. Learning that some banditti in the Campagna had died of the poisoned food which had been set out for them, this Vicar of Christ and editor of St. Ambrose showed notable satisfaction.

In a campaign for the reclamation of the Protestants to the Roman faith, Germany, where the schism had first arisen and whence it had spread far and wide through Europe, held the prerogative place. It was here that the new heresy appeared to be most firmly established. It was here that it was making most conspicuous progress. It was here that for lack of a strong central Catholic government it was most difficult to temper or repress. The north of Germany, which during the mediaeval struggles between Empire and Papacy had been noted for the ardour with which it espoused the papal cause, had become by 1570 an almost unbroken Protestant block. In the ecclesiastical territories of the lower Rhine, heresy, spreading south from Holland, spreading west from Saxony, spreading north from Switzerland, had gathered so great a measure of strength as to engender the apprehension that the great Rhenish Archbishoprics might, despite the ecclesiastical reservation in the Treaty of Augsburg, pass over to the Protestant camp. Calvinism had been established in the Palatinate, Lutheranism in Würtemberg and Baden. Ministers of the Lutheran religion were at work in the castles of the Bavarian nobility and in the towns on the Danube. While the Tyrol remained firmly Catholic, Styria, Carinthia, and the two provinces of the Austrian duchy were largely given over to Protestant rites.

The real strength of Protestantism in central Europe, though

this was not clear in 1570, lay in two regions divided from one another by the whole breadth of the country. It lay in that ancient kingdom and electorate of Bohemia, where first the Husites, then the Bohemian Brethren, and finally preachers from Lutheran Saxony had created among the Czech peasants, and to a large extent among the Czech nobility, a strong revulsion from Rome; and it lay also in the Palatinate, that beautiful region watered by the Neckar and the Rhine, where a succession of Calvinist electors, keeping in touch with their co-religionists in Switzerland and in France, and trading mercenary armies to the Huguenots, made a centre of Calvinist thought and teaching in their capital of Heidelberg and served as a binding link between the militant forces of the Protestant revolt in these countries.

But there were two weaknesses in the Protestant movement deeper than the geographical distance between Bohemia and the Palatinate. The more the Lutheran theologians examined their beliefs and dissertated upon them, the more necessary did it appear to these unpolitical pedants that Calvinism should be held at arm's length, as in many vital particulars clearly erroneous.

A formula drawn up to compose Lutheran differences (*Formula Concordiae*, 1580) traced the line between the two competing faiths in clear and unmistakable terms. Calvinists and Lutherans agreed to differ in theology; and so, when by exercising a joint political pressure upon the Emperor on the occasion of his demand for assistance towards the Turkish war, they might have extracted guarantees for the protection of their co-religionists, Lutheran Saxony took one road and the Elector Palatine another.

The second weakness was still more serious, for it was that lowering of spiritual tone which occurs in all revolutionary movements when the original fervour has ebbed. Luther left no successor. A hundred and thirty-four years barren of Lutheran genius divide his death from the birth of John Sebastian Bach. The age of the prophets and moralists was succeeded by a period of theological pedantry, servile abasement, and, in literature, of revolting and ignoble wantonness. No great thinker or scholar rose from the ranks of Lutheranism. No policies were swayed by this religion, acting as a public influence upon the imaginations and the hearts of men. Yet, in the pious family life of humble people and in its association with Church music, Lutheranism contained sources of inner strength which not even its Erastian

organization and the widespread profligacy of German morals were able wholly to destroy.

The religious situation in Germany was still governed by that hard-gotten, ill-drafted Treaty of Augsburg, which nevertheless, since it provided a kind of peace for more than fifty years, ranks among the more successful achievements of German statesmen. Yet neither Lutheran nor Catholic was cordially prepared to operate this compromise of exhaustion. The Lutherans had never accepted the principle of "the ecclesiastical reservation" in accordance with which an ecclesiastic, if he renounced the old religion, was also compelled to abandon the income and revenues which he had so far possessed. The Catholics contended, and the Lutherans disputed the contention, that the Roman Church was entitled to recover all ecclesiastical foundations confiscated since 1552. The Catholic princes claimed the right to expel Protestants from their territory and otherwise to persecute them. In the eyes of the Protestants, who were hardly less intolerant, this was a clear breach of the Edict of Toleration, which they regarded as an integral part of the settlement. It will be readily imagined that at a time when the foundations of belief were fluid, when a prince, a city, a cathedral chapter, or a prelate of the Church might swing over from the Catholic to the Protestant side, raising in each case the thorny question of the disposition of ecclesiastical endowments, the occasions of conflict arising out of the administration of this Peace of Augsburg were numerous and formidable.

Yet the evil was not irremediable. Though there was never that intolerable inflammation of the public mind which is excited when good men are burned for their beliefs, Protestant ministers were expelled from Catholic territory, Protestant preaching was forbidden, it was sufficient to be a Protestant to find every avenue to public employment or to profitable livelihood bolted and barred. But to the credit of the Catholic rulers of Germany it should be remembered that they refrained from imitating the methods of the Spanish Inquisition. In this they were acting prudently. Had a Lutheran gone to the stake, German princes, with armies at their back, would have been compelled by the clamour of their subjects to ask for redress.

The secret of this German collapse was lack of government. There was no strong authority capable of determining the controversies which arose out of the interpretation of the religious

treaty or of punishing the infraction of its provisions. The Diets were slow, cumbrous, drunken, ineffective. The princes were far more concerned with the pursuit of their several dynastic and territorial aims than with a comprehensive and well-laid plan for the solution of the religious problem in Germany. But there remained the Emperor. He was a Habsburg, closely connected by family ties with the powerful monarchy of Spain. He was King of Bohemia, titular King of Hungary, though in effect, by reason of the Turkish conquest, *de facto* ruler of only a small stretch of that country, and ruler of the five duchies of Upper and Lower Austria, Styria, Carinthia, and Carniola. No German prince could vie with him in prestige or territorial power. Though his constitutional powers in the Empire had been greatly attenuated, there was still latent in the German people a fund of imperial sentiment to which a great man, had he been able to strike the public imagination, to handle the princes, and to grapple manfully with the pan-Germanic problem, might have been able to appeal. But the Habsburg Emperors of the later half of the sixteenth century were not men of this heroic stature. Ferdinand I (1556-64) was a good and prudent Catholic, who, though he introduced the Jesuits into Vienna, succeeded during his lifetime in securing reasonable conditions for his Protestant subjects. His successor, Maximilian II, who has been praised by Stubbs as "the first European prince of any religion who refused to persecute," who declined the invitation of Pope Pius to attack the Protestants and the request of the Protestants that he should expel the Jesuits, was none the less deficient in the qualities needed for the situation. This attractive and amiable figure, who in youth listened to the teaching of Lutheran preachers, who in middle age married his daughter to Philip II, who in his latest message to the Diet declared that he was neutral in the religious question, and refused the sacraments of the Church upon his deathbed, made no positive contribution to the adjustment of the religious quarrel in Germany. Tolerant himself, he acquiesced in the persecutions enacted by his neighbours. Officially a Catholic, spiritually a Lutheran, he lived balanced between the opposing creeds in a state of ineffective indecision which precluded energetic and uncomfortable resolves.

There followed that critical and disastrous reign of Rudolf II (1576-1602) which brought Germany to the brink of war. The kind of man needed in 1576 for the conduct of the Empire was

one of large, genial, energetic temperament, fond of Germany and able to lay that foundation of easy friendship with the political leaders of the German people which was then the only road by which an emperor might recover a position of influence and authority. Rudolf was the opposite of all this. He had nothing in him of the boisterous, hard-drinking, affable German. Brought up in the formal atmosphere of the Spanish court, he had even as a youth, and before melancholia marked him for its own, evinced the fastidious temper of the student, the grandee, and the recluse. The passion for remoteness from the vulgar crowd grew into a deadly malady of the mind. While the Turks were harrying the Hungarian border and Germany was rushing onward to chaos and disaster, this eccentric and irresponsible celibate lived a life apart, far from the madding crowd of Germany, in the high castle which towers over Prague, consorting with astronomers, grooms, and chemists, and content so long as he might be free to enjoy his stables, his books, his mathematical instruments, and his mistresses, to delegate the dull business of conducting the Empire to a succession of incompetent valets. It was not by such a sovereign that the growing tumult among the German people could be composed.

Meanwhile the Counter-Reformation was slowly extending its conquests under the special encouragement of the Dukes of Bavaria and with the notable assistance of the Jesuit Order.

Ignatius Loyola, like all statesmen of the profounder sort, realized the truth that long-range changes in the spiritual direction of mankind must be based on the school. Seeing that the profligacy and ignorance of the Catholic clergy was a mainstay of the Protestant cause, he determined to mend this evil by education. He saw also that under the direction of the humanists a new scale of values had been insinuated into the teaching of the young, culture overshadowing theology, dogma giving place to freedom, and that society had lost that firm grasp of the dialectical defences of the Catholic Faith, which had been built up by the great scholastics of the middle ages.

For his immediate purpose it was more profitable to train the elect than to scatter his gifts to the multitude. The wheels of history are seldom moved by the poor. In the main the world is ruled by station, wealth, and intellect. The educational arrows of the Jesuits were directed, not at the rank and file, but at the pivotal persons whose gifts or position were likely to give them

an influence upon their fellows. Being gratuitous and conservative, their system was widely acceptable. They were far too wise to discard the humanities, the teaching in the Greek, Latin, and Hebrew languages which had now established themselves as cardinal requisites of the highest culture, and were careful, which was also popular, to attend to the health and the manners of their pupils. But even more distinctive than the technical excellence of a method which trained the young to learn, to compose, and to discuss was an iron routine of spiritual discipline. The disciple of the Jesuits bore the print of their influence to the grave.

In the fifties of the century the "Spanish priests," as they were called, began to filter into Germany and there to found schools and colleges for the restoration of the Catholic Faith. We find them in Vienna, where they were given control of the University in 1551, in Cologne and Ingolstadt in 1556, in Munich in 1559. All along the Rhine and the Main, at Bonn, Mainz, and Speier, as well as Würzburg, they established centres for teaching and propaganda. With their high but narrow competence the Lutheran schools in the middle of the sixteenth century were ill qualified to vie.

Vienna was the key position. Ignatius Loyola could hardly fail to see that if the Austrian provinces were not soon recaptured for the Roman faith the heart of the Empire would be won by the enemy. Accordingly to Vienna there was despatched one of the greatest Catholic figures of that age, the strenuous and learned Dutchman, Petrus Canisius, who as a mere youth had by his ardour and eloquence saved Cologne for the Roman faith. Canisius became the confidant of the emperor. It is to him that the Counter-Reformation in Austria owes its strongest impulse. He it was who procured for the Jesuits that ascendancy over Austrian education which for many centuries was unbroken. Nor was there among the German victories of the Order any more notable than this, that Ferdinand of Styria, a cadet of the Habsburg house, having been saturated in youth with Jesuit principles, first drove the Protestants out of Styria, and then, as Holy Roman Emperor, headed the forces of the Catholic reaction in the Thirty Years' War.

But the greatest of the Jesuits' conquests has still to be mentioned. The kingdom of Poland was, after its union with the duchy of Lithuania in 1389, larger than any state in western

Europe. In this desolate and empty land, where every pair of arms was welcome, the religious credentials of an immigrant had never been closely examined. Jews had fled to Poland in the middle ages from the bitter persecution of the Catholic west and had there been accorded the rights of hospitality, leaving behind them a progeny ever multiplying in numbers and supplying the main part of such urban arts as Poland possessed. More than half the population had always professed the Greek faith. Husites had filtered in during the fifteenth century and been later followed by exponents of every variety of Protestant belief. Lutherans and Calvinists, Bohemian Brethren and Unitarians spread their propaganda with the greater ease since the power of the Catholic king was confined within narrow limits by the exorbitant privileges of the nobles. But the very fullness of religious liberty accorded to the Poles proved to be the ruin of the Protestant cause. There was no authority in the country to curb the luxuriance or to direct the flow of the differing religious opinions which had spread abroad as a consequence of Lutheran teaching. Compacts, indeed, were made. The Bohemian Brethren brought themselves to join with the Genevans in 1553, and these again to combine with the Lutherans in 1570, but these associations were too long delayed and too weakly compacted; for five years before the Lutherans and Calvinists had patched up their differences the Jesuits were in the field, and with the favouring authority of the Crown had been placed in control of the higher education of the country.

Then ensued a Catholic campaign, slow, sure, methodical, and eventually triumphant. By the end of the seventeenth century the Jesuits had made of Poland one of the most Catholic countries in Europe, a Latin outpost placed between Teuton Protestantism and the Greco-Russian civilization of the east. The voyager who today crosses the Polish frontier into the territory of the Soviet Republic forgets that the populations on either side of the line are united by a community of race. The Counter-Reformation has obscured whatever affinities may formerly have bound the Pole to the Russian. On the one side of the line are Roman churches bright with lights and rustling with the genuflexions of crowds of worshippers; on the other side the organized gospel of atheism by which the new Communist government of the Soviet Republic hopes to replace the age-long Byzantine image-worship of a superstitious and illiterate peasantry.

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CHAPTER XIV

THE FRENCH WARS OF RELIGION

Grave evil of this civil war. The situation in 1559. Catharine dei Medici. The Guises. The Huguenots. The Politiques. The initial compromise. The massacre of Vassy. The use of foreign mercenaries, and the appeal to foreign powers. Catholic victories at Dreux, Jarnac, Moncontour. Coligny restores the Huguenot fortunes, 1569. The Peace of St. Germain, 1570. Coligny's ambitious anti-Spanish policy. The Queen takes fright. The Massacre of St. Bartholomew. Henry of Navarre becomes in 1564 the next heir. Catholic apprehensions. Murder of the Guises. The last of the Valois. The resistance of the League. Triumph of Henry of Navarre. The Edict of Nantes, 1598. Henry's war policy and sudden death.

THE French wars of religion which occupy the later half of the sixteenth century were far more disastrous to the country than the Italian campaigns by which they had been preceded. The Italian policy had been unwise; among other reasons because it sacrificed the pioneering work of the Breton and Norman sailors in the New World, so that after much expenditure of blood and treasure this phase of French ambition ended in frustration. But the wars of religion very nearly broke up the hard-won unity of France, inflicting evils which cannot be measured by battle losses alone. Town was divided against town, village against village, family against family. Armed affrays and assassinations became incidents of ordinary life. Some murders were committed out of religious fanaticism, others in pursuit of private vengeance, others, as in all times when the hideous taint of espionage infects the body politic, out of senseless terror. The morality of the Huguenot saint was embarked upon a struggle which was largely carried on by the methods of the Irish gunmen. The wise French humanist stood aloof, like Montaigne, whose essays, published during the savage tyranny of the Catholic League, express the gospel of an enlightened Epicurean and charitable scepticism.

The position of France when Henry II died in 1559 was roughly as follows: the Genevan or Huguenot propaganda had made great progress. It had found friends in the army and in the Parliament of Paris, and in many country towns had secured a large following of devout adherents. Several persecutions had

not checked the movement. Though the price of heresy was burning at the stake and eighty-eight humble Protestants had paid that price under Henry II, the new faith continued to make converts. Little French Bibles and psalm-books circulated surreptitiously and were read in the privacy of household gatherings. Teachers, trained in the fortifying school of Geneva, travelled about with their incitements to heroism and endurance. Nor were the French Huguenots kept in ignorance of the fate of their co-religionists in other lands. They learnt how Protestant women were buried alive in the Netherlands, how Queen Mary sent Protestant bishops to the stake in England, and how John Knox had raised his Genevan flag among the Scots. The congregations of the faithful were knit together in a confraternity of martyrdom. A body of heretical opinion, still imperfectly organized, but anxious, and inflamed, and strengthened by a sense of solidarity with Protestant communities in other countries, confronted the weak and impecunious government of France.

Against this gathering challenge to the ancient faith were ranged the long Catholic traditions of the French monarchy, the disciplined force of the Roman Church, the superstitious furies of the Paris rabble, and always in the background the power of Spain, great at sea, supreme in Italy and the Netherlands, and allied by the closest family ties with the house of Austria.

Had the French throne been occupied at this juncture by a strong, wise, and tolerant king, able and willing to take advantage of those strong feelings in favour of Gallican independence, which prevailed among so many prelates of the French Church, and prepared, like Henry VIII, to be undisputed master in his own house, the country might have been spared a long chapter of misery. But at this critical juncture the government of France devolved in succession upon three of the feeblest sovereigns who have ever sat upon a European throne. Of the sons of Henry II and Catharine dei Medici, the eldest, Francis II, was an invalid; the second, Charles IX, a nervous wreck, if not a madman; the third, Henry III, a degenerate. The real power lay with their mother, who suffered under the double disadvantage of being a woman and an alien.¹

The position of this cultured and cynical Italian lady of the middle class, suddenly called upon to govern France amid the fierce rivalries which divided the court and country, was one of

¹ Genealogical Table C.

singular difficulty. A bold policy, which might have attracted a native king, was beyond the reach of a foreigner. An enthusiastic policy, which would have elicited the cordial support of either Catholic or Huguenot, was alien to her indifferent and essentially lay temperament. Encompassed by perils, and in a situation which required the utmost watchfulness, she resolved to preserve the enjoyment of the monarchy for her sons and for herself the substance of power, by the method which seemed to her to be most apt to secure that end, a religious peace based on compromise. The most divergent views have been entertained of her character. To one historian she is "specially distinguished for her genius for maternal love." To others she is the supreme embodiment of human craft and wickedness. Perhaps among her less charitable critics her youngest son is nearest the mark when he described his mother as *Madame La Serpente*. In her contempt for veracity, in her gluttony, and in the remorseless pursuit of private revenge she was an Italian of her age. Her great political virtue was the cool persistence with which she strove to secure a peaceful balancing between two fanatical parties. But though toleration was agreeable to her mind and temper, it was never with her an iron principle. A moment came when this fat, agreeable, industrious woman, whose taste in art was so delicate and true, who liked pictures and jewels and good books, who never forgave or forgot an injury, and was first of all the rulers of France to organize immorality as an instrument of political power, discarded her policy of indulgence and helped to engineer the Massacre of St. Bartholomew.

Overshadowing the Italian queen and her wretched sequence of sons were certain great aristocratic groups, for whom the control of the king's person and therefore of the government was a matter of ambition. Of these groups one was clearly Catholic and the other clearly Protestant, while the third occupied an intermediate position, being opposed to the Catholic leaders on the point of policy, and to Protestants in the matter of religious faith. The Catholic group was the party of the Guises. It was led by Francis, Duke of Guise, who was the idol of France by reason of his defence of Metz and his capture of Calais, and upon the ecclesiastical side by his brother Charles of Lorraine, the Cardinal Archbishop of Rheims, who would not have minded being the first patriarch of an independent Gallican

Church, but since this was proved to be impossible, constituted himself, at the Council of Trent, a most vehement and skilful advocate of extreme papal claims. The Guises, then, could boast of the first soldier and the leading churchman of the kingdom: but this was not the limit of their influence. A sister of Francis of Guise had been married to the King of Scotland. A niece sat upon the throne of France. With this close association with two crowned heads, with fifteen bishoprics in the family, and with properties widely scattered along the eastern border of the kingdom, the Guises represented the most powerful body of Catholic interests in the country. Spain and Rome, with whom they were in association, looked to this brilliant family to sustain the chief burden of Catholic defence in France.

The chieftains of the Huguenot party were the Bourbon princes, Anthony, King of Navarre, and his brother Louis, Duke of Condé, who was Governor of Picardy and had accepted the position of Protector-General of the Church of France. It cannot be said of either of these great noblemen that they were very deeply rooted in the Huguenot faith; but their influence in the west and south-west of France, as also in Normandy, was considerable, and drew many of the lesser nobility and gentry of these regions into the conflict.

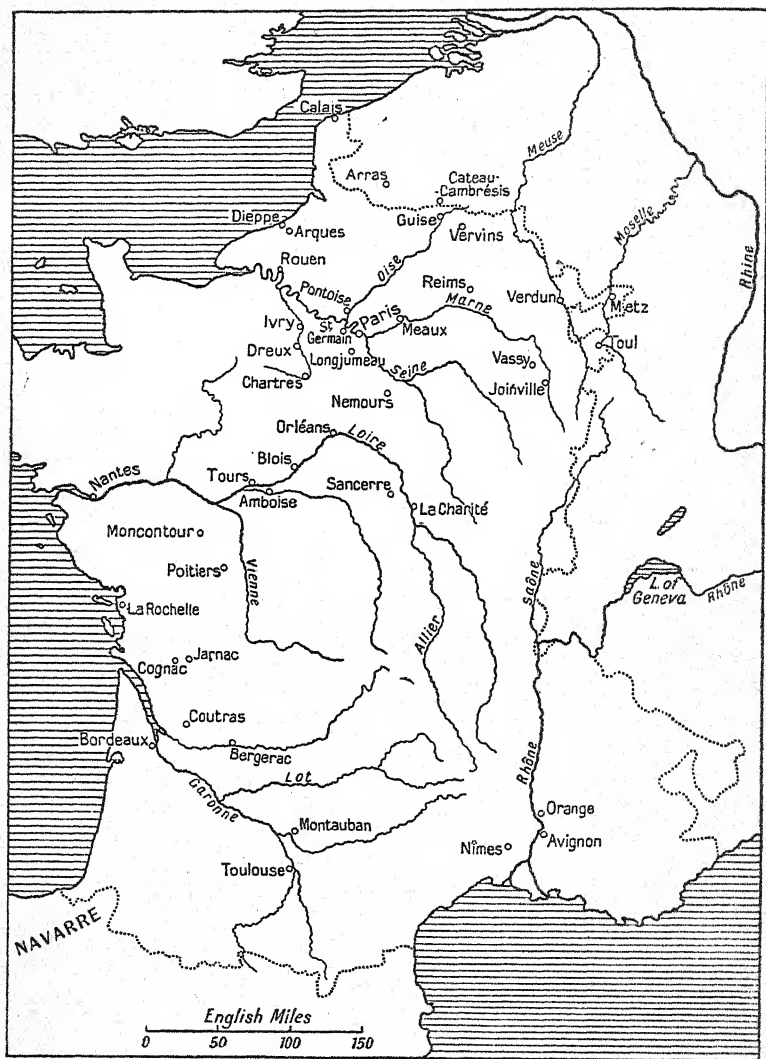
A third group, originally led by the veteran statesman Anne, Duke of Montmorency, and specially strong in central France, were the Politiques. These were men who while adhering to the old faith had little love for the queen mother or for the Guises, and therefore occupied an intermediate position between the extreme groups. Montmorency was a strong Catholic, but his three nephews, the Châtillon brothers, took another line. They joined the Huguenots, and one of them, Gaspard de Coligny, Admiral of France, a man of unquenchable courage and deep religious convictions, became the leading Protestant General, and therefore the principal mark for Catholic vengeance.

In the passionate fermentation of these times the slightest incident might provoke a war. The execution in Paris of a Calvinist lawyer provoked in the Protestant underworld, but probably not without countenance from Condé, and even from Elizabeth of England, a plot to seize the king and the Guises at Amboise. The plot was discovered, the conspirators were cruelly punished, and the Guises, advancing from strength to strength, ventured to arrest Condé and to sentence him to death. But then came a

sudden reversal of fortune. On December 5, 1560, the young king died. In the midst of their success the Guises found themselves stripped of influence at court, and their enemies established in their place. The queen mother became Regent for her son Charles, who was a minor, and with the help of the Chancellor L'Hôpital, one of the few great statesmen produced in that age, inaugurated a policy of amnesty and conciliation. Condé was released from prison, the Calvinists were amnestied, and the King of Navarre was brought into the Council as Lieutenant-General of the kingdom. An experiment was now tried by Catharine and her wise Chancellor which, in a cooler state of the public mind, might have laid the foundations for a provisional peace. After a colloquy between the leading divines of the contending churches had broken down, as such discussions invariably did, an edict was issued in January, 1562, which legalized, under certain not unfair conditions, the public celebration of Huguenot rites. But by this time tempers had risen high. Images were destroyed, churches defaced, priests were attacked on one side, preachers on the other; and eventually, after a barnful of worshipping Huguenots had been massacred by Guise's troops at Vassy, the civil war, which had been so long held down, blazed into sudden eruption.

It was a property of this quarrel not only that it was largely waged by foreign mercenaries, but that after a short spell of fighting peace would come, not because a settlement really tolerable to both parties was in sight, but either because money had run short, or because a leader had been killed, or from sudden dejection or weakness, or because, mingled with the fierce religious and personal rancours of the time, there was still the underlying sense of French unity as a treasure not lightly to be squandered. To these reasons is to be ascribed the fact that seven wars were found to be necessary before the quarrel between the Catholics and the Huguenots was composed in France.

Neither party scrupled to appeal for foreign aid. The Catholics turned to Spain, the Huguenots to England, even going so far as in the first war to put the English in possession of Havre and to promise them Calais. But one Protestant alliance was never made. Between the German Lutherans and the French Huguenots the gulf was insuperable. German Lutherans fought in the French wars, but they were to be found enlisted, for the most part, not in the Huguenot, but in the Catholic, ranks.



FRANCE DURING THE WARS OF RELIGION.

In the first war all the auguries appeared to point to a Catholic triumph, the possession of the persons of the king and queen, the support of Paris, the assistance of an efficient body of Spanish and German mercenaries, the capture of Rouen, and, finally, a Catholic victory at Dreux in Normandy over the forces of Coligny and Condé. But these advantages suddenly melted away when François de Guise fell by the hand of an assassin before the walls of Orleans.

Little good, however, did the Huguenots reap from this crime, for the murder was attributed to Coligny and supplied to the family of the murdered man a motive for revenge far more powerful than the strength of their religious convictions.

There followed four years of uneasy peace, during which Catharine and her sons toured the provinces. The suspicion of the Huguenot party was awakened by a meeting at Bayonne (May, 1565) between Catharine and her sister Queen Isabella of Spain, who was accompanied by the Duke of Alva. That Catharine's main object was to arrange a marriage between her daughter Margaret and Don Carlos, the son of Philip II of Spain, is clear; but other matters were also discussed, and notably the co-operation of France and Spain against the Netherlands. There was enough here to arouse the fears of Coligny, the most active spirit in the Huguenot party; and when Alva was found marching towards the Low Countries along the eastern border of France with a fine Spanish army accompanied by a French corps of observation, the Admiral felt that the time had come to emancipate the court from its Spanish toils. A plan was made to capture Charles IX, and, failing of success, precipitated a fresh outburst of fighting.

The next two wars, which, since they were divided by the short peace of Longjumeau, 1568, may almost be regarded as a single series of operations, are memorable on three accounts. It is now that La Rochelle first emerges as a great marine Protestant fortress, capable of successfully standing a siege. It is now that Henry of Navarre, the son of King Anthony, and afterwards destined to be Henry IV of France, is brought forward as a Protestant leader. But the most striking peculiarity of this period is that after an almost uniform sequence of Catholic victories, after Condé had been taken and killed at Jarnac, and some 6,000 Huguenot bodies had strewn the bloodstained field of Moncontour, the ultimate victory lay with Coligny. Execut-

Aug.,
1570

ing a brilliant retreat from the Loire to the south, and then raising a fresh army, the amazing veteran marched upon Paris, and finding the court empty of resources, confounded his enemies, dominated the king, and took control of the policy of France. Charles IX, who had had a Protestant nurse, was ready to treat. The Peace of St. Germain recognizes more fully than had been done so far the importance of the Huguenot party as a substantive and separate interest in France. The great nobles, as before, were allowed to hold their Huguenot services in their castles for all who liked to attend them. The Protestant form of worship was to be maintained for all towns where it was actually practised, and in two towns in each administrative district in France. Safeguards were provided against judicial oppression. Four places of great military importance, La Rochelle, Montauban, Cognac, and La Charité, were guaranteed to the party for two years as a security for the fulfilment of the treaty.

And now a new prospect opened out before the Huguenots. Hitherto, largely owing to Guise influence, the French monarchy had been disposed to look to Spain for support in its defence of the Catholic cause. Coligny prepared a complete diplomatic revolution. His idea was to gain protection for his co-religionists in France by setting afoot a national war against Spain in the Netherlands. To this end he worked for a great confederation led by France, but helped by England, by the Dutch, by Venice and Tuscany, and possibly by the Turks, which would bring peace at home and add Flanders and Artois to the dominions of the French Crown. A defensive treaty with England, signed at Blois on April 19, 1572, was the first stone in the new diplomatic building.

Among the dealings of this period of Huguenot influence was a project destined to have a great effect upon the internal situation in France. A marriage was arranged and actually took place (August 18, 1572) between Margaret of Valois, the king's sister, and Henry of Navarre. The Bearnais, the little hook-nosed rustic son of a Pyrenean knight by a fanatically Huguenot mother, was fished out of his remote province, and married into the royal and Catholic family of France. It was a mixed marriage, the first of its kind, and by all good Catholics heartily detested. Whither, it was asked, was France drifting under her light-headed king and Huguenot general? Into a war with the

greatest Catholic power in Europe? Into a course which might place France under a Protestant king? Catharine was swift to read changes of temperature. She knew that though a third of the nobility might be Huguenot, the vast majority of the French people remained loyal to the old faith. She feared war, feared the might of Spain, feared Coligny's influence over her son, feared that if she remained inactive, the Guises would strike, and so obtain the mastery of France for themselves, and she was shrewd enough to see that no war waged to give France an inch of territory in Flanders would long be popular with the English government. She therefore resolved to have Coligny killed. The attack failed. The Admiral was wounded by a Catholic gunman, but not seriously (August 22, 1572). The position of the queen mother thus became critical. Paris was full of Huguenot gentlemen, drawn to the capital by the royal marriage, and furious at the dastardly attack upon their great and venerated chief. Lest worse befall, the queen determined to strike again, and this time not at Coligny alone, but in the secrecy of night at all the Protestant leaders. The weak king, fobbed off with the tale of a Huguenot plot, was persuaded to give his assent.

The Guises were eager for revenge, and behind the Guises and their bravos were the sleeping furies of Catholic Paris. At dawn on August 24 (St. Bartholomew's Day) the bell of the Palace of Justice rang out the signal for the slaughter to begin.

Such a carnival of butchery as then ensued, not in Paris only, where some three or four thousand Huguenots were killed, but throughout the provinces, outran the fiercest anticipations of the court. The Parisians, whose trade suffered from the religious troubles, needed no incitement to massacre the Huguenots or to mutilate their corpses. They killed not the leaders only, but the rank and file, and their example was gleefully followed in the provinces. The head of Coligny was sent to the Pope, the golden rose was sent by the Pope to the king. At the news of the happy extermination of so many heretics the Pope ordered a medal to be struck and Philip of Spain commanded a *Te Deum*. So great a Catholic triumph had hardly been dreamed of. Coligny was dead. Condé and Henry of Navarre were in the king's hands, and thousands of Huguenot corpses attested the Catholic orthodoxy of France.

The conspirators who contrived the Massacre of St. Bartholo-

mew acted in a panic, but may nevertheless have feared that a king who compromised himself too far with the Huguenots might be overthrown by a fanatical Catholic party controlled by the Guises and based on the Paris mob. Under Henry III, who succeeded his brother in 1574, that danger was very nearly realized. So far from extinguishing the Huguenots, the Massacre of St. Bartholomew had merely been the first act of a fourth war. From their western capital of La Rochelle the Huguenots, now helped by many Politiques, including for a time Monsieur, the younger brother of the king, defied the royalist forces and offered a menace to the unity of France. To the Catholics, and more particularly to the Catholic democracy of Paris, this fierce and continued obstinacy, so bad for business, so unpatriotic (for the Huguenots were in touch with England), was intolerable. The fanatics wanted war to the knife, and they found the king and queen mother still pursuing their familiar policy of offering a peace or a truce to the rebels on every occasion, still governed by the detestable idea that a place might be found for the free public worship of Huguenots in a Catholic state. The treaty of May 14, 1576, seemed to them little better than a capitulation. A Catholic Union was formed, commonly known as the League, with the Pope and the King of Spain as patrons, to stiffen the spine of Roman orthodoxy in France.

In 1584 Monsieur died. He was Catharine's youngest son and Henry's sole surviving brother, and since the king was childless, the next heir to the throne would be Henry of Navarre. "Better a Republic than a Huguenot King" was the principle of the Leaguers of Paris. Against the Guises, now supported by such an outburst of passionate feeling, Henry III was for many years very helpless. He hung on, protected by assassins, surrounded by a web of plots, while the real authority over Catholic France was wielded by the League. How weak he had become was shown on the Day of Barricades (May 12, 1588) when Paris, obedient to Henry, Duke of Guise, denied the royal troops an entry into the city, and again when the States-General, meeting at Blois under Jesuit influence, passed a series of enactments which, if carried through, would have drained the treasury of its resources and robbed the government of its last vestige of authority. From these humiliations the wretched king, "the worst ruler of the worst dynasty that has ever governed," sought relief by murder. On the approach of Christmas, 1588, the Duke of Guise and his

brother the Cardinal of Lorraine were cut down in the Castle of Blois by the king's Gascon bravos.

The old queen mother was lying on her deathbed when her favourite son brought her the news. "Now I am King of France," he is reported to have said, "I have killed the King of Paris." "God grant it may be so," was the answer; "but have you made sure of the other towns?"

The last act of the long drama now opened. While the Catholic League declared Henry deposed from his throne and endeavoured to govern the capital and the country, the thoughts of an increasing number of Frenchmen, neither Huguenots nor Leaguers, were turning to Henry of Navarre, to whom the succession in law belonged. The young southerner had revealed remarkable military qualities. At Coutras he had shown that a Huguenot army, well led, could beat the Catholic levies of the Crown in a set battle. His good humour, his rustic shrewdness, his numerous gallantries, commended him to the common man. He was a Protestant, but a man, whereas his cousin the king, who wore a pearl necklace and ear-rings, though a Catholic, was a fop. The two cousins found it in their common interest to attack the Catholic League, which had deposed the one and declared the other incapable of succession. But while their armies lay outside Paris, the hand of Jacques Clement, a crazy Jacobin, struck down the king (August 1, 1589), so ending the long Valois dynasty in France, and opening the way to the direct struggle between Navarre and the League.

The Committee of sixteen who governed Paris for the League under the supervision of the Duke of Mayenne, the younger brother of Henry Guise, ruled like the Committee of Public Safety in 1794, by a system of terror. Its apologists plead that it saved France for Catholicism, which suited the people better than Protestantism, and that its crimes were such as to disgust the country with republicanism for two hundred years. During its violent and unpopular rule France was brought round to the view that the restoration of the hereditary monarchy would divide it least. It would not accept an Infanta from Spain, or a French nobleman elected by the States-General. The main body of the French aristocracy rallied round the Bourbon prince. But so persistent was fanaticism, that even after Henry had abjured his Protestant faith in the Church of St. Denis

(July 25, 1593) he was compelled to wait eight months outside the walls of Paris before the resistance of the city was overcome.

The new sovereign brought with him one gift more precious than all the elegant accomplishments of the Valois. He cared for the common people of France and wished to see them prosperous and happy. The memoirs of his able Huguenot minister Sully, though on many points untrustworthy, are at least good evidence of the fact that the government of France under Henry IV was inspired by the idea of the public good. To put down anarchy, to promote agriculture and commerce, to restore peace to a country brought to the lowest point of misery by thirty years of civil war, were some of the aims which the French monarchy now resolutely set itself to pursue. Much was accomplished, as by great public works for the reclamation of marshes and the improvement of roads. The revenue was increased, the debt reduced. Finding the country burdened with a great deficit, Sully left its finance solvent.

But before these remedial measures could be applied in any fullness Henry was compelled to deal with two urgent problems, the Spaniards and the Huguenots. With some assistance from Queen Elizabeth he drove a Spanish army out of Amiens and compelled Spain (Treaty of Vervins, 1598) to relinquish the positions—Calais, and Blavet in Brittany—which she had been able to acquire upon French territory as ally to the Catholic League. The Huguenots presented a far more serious difficulty. These men of iron, who for more than thirty years had defied the French crown, and were at any time able to put an army of 25,000 into the field, were not easily to be subdued and were in a position to treat with the sovereign on level terms. The famous settlement known as the Edict of Nantes was no royal act of grace, still less a philosophic declaration of tolerance, but a treaty only reached after arduous and protracted negotiations and accepted with reluctance as a necessity, imposed by disagreeable, ineluctable facts. It gave the Huguenots freedom of worship in the castles of the nobility and in certain specified places, equality of civil rights, judicial protection, and for their better security the right of garrisoning more than a hundred fortified towns, including such great national centres as La Rochelle, Saumur, and Montpellier, at the cost of the French treasury. In effect a little Huguenot state, with its army, its

fortresses, its civil government, was authorized to function in the heart of France.

The Edict of Nantes is notable in the history of civilization as the first public recognition of the fact that more than one religious communion can be maintained in the same polity. Long before religious toleration was recognized in England or Germany, it was, in virtue of this famous instrument, made part of the constitutional law of France. The strong arm of the Huguenot had extracted from his Catholic adversary concessions which no Roman would have conceded to argument.

The foundations were now laid for the most brilliant period of French history, during which the monarchy was exalted and revived, the field of industry and commerce notably enlarged, and the life of the Catholic Church stimulated and enriched by the challenge and juxtaposition of the Huguenot faith. These advantages narrow intolerance and martial ambition were destined to sacrifice. Scaliger, the great classical scholar, said of Henry that, despite his wit and shrewd knowledge of human character, he was incapable for a quarter of an hour of fixing his mind on the future. A more provident statesman would have endeavoured to govern with the assistance of the States-General, would have refused to recall the Jesuits, who in 1594 had been banished from France as corrupters of the young, disturbers of public order, and enemies of the king and the state, and would have put away from his thoughts the idea of an ambitious foreign war. Henry IV, who was the perpetual mark for the dagger of the assassin, lived on the improvisations of his ready talent. Despite his express promise, and confident in the wisdom of his advisers, he refused to summon the States-General, or to share with his subjects the educative burden of government. In religion he was tolerant and the inheritor from Catharine dei Medici of a system of toleration; yet he recalled the Jesuits, whose intolerant influence at the court and over French education was destined to lead to the expulsion of the Huguenots, and to the undoing of the Edict of Nantes, his greatest achievement.

In foreign policy he, for a time—after the peace of Vervins, 1598—vacillated between the idea of a sustained peace with Spain, to be cemented by royal marriages, and of an attack upon the Habsburgs; but eventually his thoughts turned to war and to a policy, such as that which Coligny had encouraged some fifty

years before, of a grand onslaught on the Catholic Habsburgs to be assisted by Protestants from Germany and the Low Countries, and to end in the conquest of the Spanish Netherlands and the advance of the French frontier to the Rhine. The question whether the duchy of Cleves-Julich, which was on the eastern frontier of France, should become part of the Catholic or Protestant block, afforded a pretext for action. Without adequate diplomatic preparation, and being chiefly decided in his choice of the moment by his passion for the Duchess of Condé, who had been withdrawn by her husband to the shelter of the Austrian court in Brussels, he was on the brink of opening his enormous anti-Catholic enterprise when he fell by the knife of Ravallac, a Catholic fanatic. The recall of the Jesuits had not disarmed the spirit of the League.

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CHAPTER XV

THE RISE OF THE DUTCH REPUBLIC

Orthodoxy in Spain. Philip II. The Spanish army and navy. Spanish finance and economics. Importance of the Netherlands for Spain. Elizabeth elects for Protestantism. The queen's success in Scotland. "Mere English." Maintenance of national unity. The Church compromise. Philip and England. Granvelle in the Netherlands. William of Orange. Egmont and Alva. Orange and Alva. The Pacification of Ghent. Don John of Austria. The rift between north and south. Foundation of the Dutch Republic. The power of Amsterdam. The house of Orange. Causes of Dutch success. The distractions of Parma. The military skill of Maurice of Nassau. The Dutch make a truce with Spain (1609).

IN the great European conflict occasioned by the Protestant Reformation, Spain was marked out to be the foremost champion of the Catholic cause. While one species of Protestantism had established itself in northern Germany, and another was battling in a not uneven contest for its life in France, Spain behind her stiff, mountainous barrier was Catholic to the marrow. Here, as nowhere else in Europe, the defence and expansion of the Catholic Faith were identified with the growth and glory of the nation. The monks, nuns, and priests constituted a large fraction of the population. The Inquisition, which was controlled by the Crown, was regarded as a necessary safeguard. A great auto-da-fé at Valladolid (October 18, 1559) was the opening stroke in a repressive campaign, evoking only sparse and ineffectual protests, against the new beliefs which had come into Spain from Germany. The work which the Spanish Inquisition then did under the impulsion of Philip II was so thoroughly performed that heresy, in Spain a new and unfamiliar plant, was stamped out before it had begun to acquire strength. The Roman Church was henceforth secure. Not until the revolution of 1931 was its control of education successfully challenged by a movement originating in Spain itself and supported, as it would appear, by a majority of the Spanish people.

Philip II was a devout and dutiful Catholic ruler, who conceived it to be his principal mission in life to uproot heresy from his dominions and to support the faith of his fathers

throughout the world. A grave, laborious, narrow man, unable to distinguish small things from big, and consequently incapable of delegating work to others, he allowed himself to be so much encumbered by minute duties that he was blind to the large aspects of state policy. Some dark stains rest upon his memory, the murder of an insane eldest son, the secret assassination of an ambassador from the Netherlands. There are few more pathetic pages in history than the life of this melancholy, conscience-stricken, dimly-lit autocrat toiling at his desk over the task, exceeding all human strength, of saving the Catholic empire of Spain from the new, unsettling thoughts and rapacious powers which were abroad in the world.

The strength of Spain consisted in its standing army. There were no infantry troops in Europe better drilled or better disciplined or more experienced in war than the famous Spanish *tercios*, for whom Italy was the appointed training ground. The gentry of Spain flocked to the standards, thinking it no penance to follow a military career under the pleasant Italian skies. During the second half of the sixteenth century the best officers in Europe were probably to be found serving under the Spanish king. Some, like Alva, were Spanish noblemen. But others were Italians, including the greatest general of the century, Alessandro Farnese, Duke of Parma. It is a tribute to Spanish statesmanship that it was thus able to attract to the service of the Spanish crown some of the best talent from the proudest families of Italy.

On the sea Spain was, for several reasons, less formidable. She was partly a Mediterranean, partly an Atlantic, power. In the Mediterranean she was confronted with the task of clearing the sea of Turkish corsairs, and of assisting Venice and the Knights of Malta in arresting the onward progress of the military navy of the Sultan. These were onerous and exacting duties. A mobile and enterprising enemy, based on Algiers and Tunis, raided the Balearic Islands and the Valencian coast. An ambitious monarchy, served by Greek seamen and established in Constantinople, offered a standing threat to the safety of Italy. Now, by the use of centuries, a form of warfare had grown up in these smooth Mediterranean waters which was wholly unsuited to Atlantic weather. The galley impelled by oars, the classic galley of the Roman republic and of the Roman empire, still survived. The tradition of rowing towards

your enemy, of grappling with him, and of deciding the issue by a hand to hand infantry fight conducted on sea was as living in the days of Philip II as it was in the times of Xerxes and Pompey. The biggest naval battle in the Mediterranean fought during the century, the battle of Lepanto (1571), when Don John of Austria, King Philip's brother, inflicted a crushing defeat on the Turkish army, was a galley battle, a clash of military row-boats. Yet it did not follow that men trained to fight in galleys would gain any experience likely to help them in the ocean-going sailing ships or galleons which were now becoming an indispensable part of the Spanish naval equipment. On the contrary, the tradition of the galley, surviving into times when the galley was an anachronism, was positively harmful. In the ocean and in the Channel a fleet manoeuvred by fine seamen could always be trusted to beat an adversary whose plans were dominated by the ramrod tactics of a galley fight.

Spain then was hampered by the fact that being compelled to fight on two fronts, she was driven to employ at one and the same time two different types of warship, one extremely ancient and the other very modern, and that many of her seamen were trained in the ancient school. But these disadvantages might have been overcome had there been at the centre of Spanish affairs an intelligent appreciation of the value of sea power in warfare. It is a curious circumstance that in spite of the enormous stake which Spain had acquired in the new world, she made no sustained effort to gain a mastery of the western ocean. The emancipation of the Dutch republic from Spanish control was certainly greatly assisted by the fact that the rebels were left in undisputed command of the sea.

But the root of Spanish weakness lay in finance. No European government in the sixteenth century was financially strong: but Spain is a conspicuous instance of a country owning a vast surface of the globe, both in the old world and in the new, and having immediate access to the richest mineral resources then known to exist, which was nevertheless in perpetual straits for money, and often unable by reason of sheer penury to perform the most elementary tasks of government. The reasons for this paradox are to be found partly in an unintelligent general policy, partly in an ignorance of economic laws and a vicious system of taxation, and not least in the absence of any effective check on speculation and extravagance. The king

could raise but little money from Spain itself. Despite their vast wealth, the clergy were immune from taxation. In Castile the nobles, though often subjected to irregular acts of spoliation, were by long custom exempted from contributing to the regular revenues of the crown. In Aragon the Cortes voted a fixed and wholly insufficient sum. Of the immense wealth of Mexico and Peru, only a small fraction found its way into the royal coffers, for in the Spanish colonies speculation was universal. But what was even more serious, since fraud can always be remedied by a stricter method of control, the fiscal system of the Spanish empire was based upon a false theory of trade. What was necessary to its welfare was the greatest possible international exchange of goods. The policy which was, in fact, pursued was protection in its blindest and most extravagant form. Spain had no science and no manufactures. While she could not send her colonies what they needed, she forbade their trade with any power but herself. From such a policy only two consequences were to be apprehended, either a retardation in the material progress of the colonies, or the encouragement of smuggling on a large scale. Both consequences, in fact, ensued. And meanwhile the agriculture and commerce of Spain were hampered by innumerable internal tolls, and by the *alcabala*, a tax of ten per cent. on sales, than which it would be difficult to conceive an instrument more exactly calculated to paralyze the economic prosperity of a people.

If little money could be wrung from Spain, nothing could be expected from Italy. It followed that the most elastic source of material revenue was to be found in the Netherlands. Antwerp was now one of the wealthiest trading cities in the world. She was unhampered by guild restrictions. She had become a great centre of international dealings, easily distancing Bruges and Ghent in the wealth and freedom of her communications, and, owing to the development of oceanic trade, possessing an advantage over Flanders as a banking centre. And fast rising into prominence was the Hanseatic city of Amsterdam, whose prosperity, originally founded on the herring fishing, was now augmented by the growing wealth of all those European states which were situated near the Atlantic littoral. There was opulence in the Netherlands. Here was the fiscal heart of the Spanish empire.

Intimately bound with this Spanish Eldorado by long ties of

commercial intercourse was the island in which Philip II had for a time ruled as the consort of its native queen Mary. Philip, like his father before him, was well aware of the value of England as a friend and ally. He knew the worth of English trade to his Flemings and the evils resulting from any interruption of that intercourse; how a hostile England could molest the marine communications between Spain and the Low Countries, and a friendly England most effectually protect them. But he was a devout Catholic. Religion came before everything. The preservation of the friendship of England would in the long run depend upon the faith of the islanders.

Elizabeth determined to be a Protestant. It was a bold decision, for the north of England was Catholic and the Highlands of Scotland and the Irish, while in the Scottish Lowlands a French army under the Regent Mary of Guise was upholding the Catholic cause. But Elizabeth made it, with the concurrence of her great adviser William Cecil, Lord Burghley, and never receded from it. We may suspect that she may have been influenced by her early training and upbringing, which had been Protestant, and by the humiliations which she had endured under her Catholic sister's reign.

The statesmanship of the English government during the first few years of Elizabeth's reign was of an order of excellence higher than that which had yet been attained by any European government. A European war was happily avoided. The Church of England was placed upon a settled national foundation, without civil disorders and with a minimum of interference with liberty of thought. By a timely exercise of courage, for which the credit belongs to Cecil, an armed force was sent to Scotland, which liberated the country from the Regent Mary's French soldiers, who had there been upholding the Catholic cause, and cleared the Lowlands for John Knox and the Protestant religion. No English military exploit, not even Waterloo, has had results so far-reaching as the ill-conducted siege of Leith by an ill-disciplined English army, which resulted in the Treaty of Edinburgh. For the first time for centuries an English army had entered Scotland, not to put a humiliation on Scottish pride, but to advance a Scottish interest. In making secure the Protestant reformation in southern Scotland the government of Elizabeth, as some wise men then foresaw, took the first essential step to the union of the two countries. Foolish courses, which might have

prejudiced the success of this great act of statesmanship, such as the revival of the old claim of suzerainty, or the marriage of Queen Elizabeth to a Scottish nobleman, were happily avoided. Skilful courses were pursued. The stroke was effected while England was quiet and France, with some surreptitious assistance to the rebels from the queen of England, distracted with the Amboise conspiracy.

The new queen prided herself upon being "mere English." She knew the prejudice of her island subjects against foreigners, and had seen it exemplified in the storm of disapproval which greeted her sister's engagement to the Spaniard. She did not propose to repeat her sister's error. But flirtation was second nature, and the grave entertainment of proposals of marriage a diplomatic duty, which she owed to her country. In order to keep the Huguenot party in good heart she was prepared over a period of ten years to receive the suit of Alençon, nearly twenty years her junior and, had his character been less contemptible, a mere figure of fun. But in her heart she shrank from sharing her throne with a foreigner. She would die as she had lived, a virgin queen and "mere English." At the end of her long life she said to her last Parliament: "Though you have had and may have many mightier and wiser princes sitting on this throne, yet you never had nor shall have any that loved you better." Englishmen knew that this was so. Vanities and caprices which would have made any lesser woman ridiculous, acts of meanness which would have tarnished any other reputation, never stood between Elizabeth and the romantic devotion of her subjects. They felt that she was a great woman, proud, mettlesome, and preternaturally wise, and that her life was dedicated to the service and honour of her country.

It was generally recognized abroad that a country so rich and powerful as England could never be conquered if it remained united. The hopes of the Guises and afterwards of Philip II and the Jesuits were founded upon the prospect of English disunion. But save for the rising of the northern earls in 1569, when Elizabeth had been on her throne for eleven years, there was no grave menace to national unity; and the call of the Catholic north came too late. The Lowlands of Scotland were already given over to the reformed church, and the main part of the population in central and southern England was satisfied with the Anglican settlement. When war eventually broke out with Spain there was

no English party like the French League willing to give support to the foreign invader. London was Protestant to the core. A Spanish garrison, such as that which held Paris for the League, would have been unthinkable in the capital of England.

Foremost among the causes which produced this unusual composure of the public mind was the skill with which the Church was settled upon its new foundations. There were no burnings. The dispossessed Roman bishops were treated with consideration, and though Parliament passed an Act of Uniformity, it was not so administered as to make the profession of differing religious beliefs a dangerous occupation. A convenient and calculated haze shrouded the religious convictions of the queen and made it seem possible that she might after all incline to Rome. If she objected to the sacrifice of the Mass, she did not conceal her dislike of married clergy. Candles should sometimes shine upon her altar and give to the Catholics a delusive glimmer of hope.

Those who were disquieted by the fear that she would proclaim herself Head of the Church, like her father, were consoled by a new vague title, which might mean less, but might also mean quite as much. What was there in this Church settlement that could stir reasonable men to a revolt? The Liturgy, which was Cranmer's Prayer-book of 1552 with some slight variations, was avowedly based on Roman models. The government of the Church was episcopal, the articles of belief very largely Calvinistic. To no one section of theological opinion was the settlement entirely satisfactory. The English divines who had acquired their theology in Switzerland thought it too conservative; the Catholics regarded it as too revolutionary. To those who disliked surplices or Communion tables, or found little warrant for bishops in the Holy Writ, the Elizabethan Church fell far short of perfection. But to the great body of the people, who were not theological, there was nothing intolerable in this settlement founded on compromise. It was not until 1570, when the queen was excommunicated and deposed by the Pope, that the average Catholic was compelled to ask himself the question to whom his ultimate allegiance was really due.

To the King of Spain, England at the accession of Queen Elizabeth appeared not in the guise of an enemy, but as a country to be won over and conciliated. A pious Catholic, determined to root out heresy from his dominions, Philip was never so much of a crusader as to sacrifice the solid political interests of

his country to religious propaganda. England was heretical, a grave misfortune, a terrible taint; but England's heresy would never have provoked Philip to attack her. On the contrary, he was well pleased to see an English army abate the pride of the Guises, Catholic though they were, in Scotland. As a Catholic he might be expected to welcome the prospect of a possible union of England, Scotland, and France under Mary Queen of Scots. As a Spanish king he could not but regard such a contingency as a catastrophe at all costs to be averted. And the politician in him was in the last analysis stronger than the priest. So it happened that at the great crisis which established the Protestant Reformation in Scotland and paved the way to the Anglo-Scottish Union Philip was friendly, not inimical, to his heretical sister-in-law. In 1560 Spain helped English Protestantism by her friendship, in 1588 by her enmity.

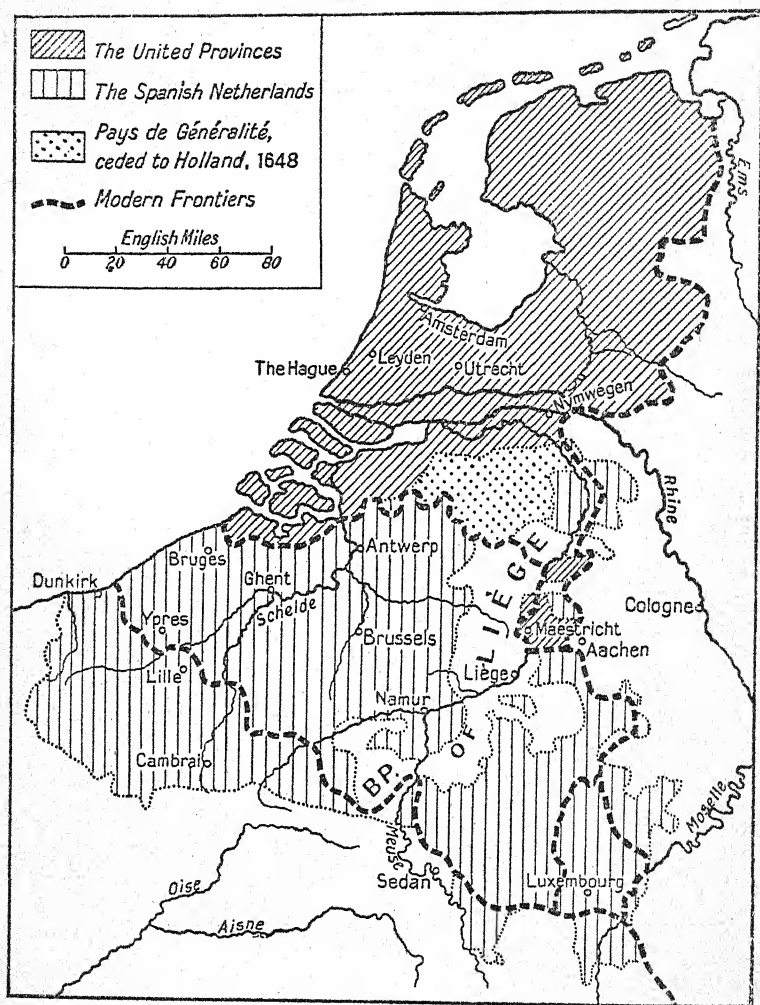
And now, as an additional reason for keeping well with England, Philip was confronted by serious trouble in the Netherlands. The government of the seventeen provinces had been delegated by the king upon his departure for Spain to Margaret, Duchess of Parma, the natural daughter of Charles V by a Flemish mistress. Margaret had character, intellect, and sympathy. She was a native of the country and could speak its languages, and had she been left to govern the seventeen provinces without interference from Spain and with the help of the native nobility, there is little reason to doubt that her reign would have been successful and popular. But the regent was not a free agent. Secret instructions bound her to execute the decrees against the heretics, and a *consulta* of three advisers was imposed upon her by the absentee sovereign, to whom all questions of policy and administration, great and small, were regularly referred. Of this Camarilla the Cardinal Granvelle, son of the great statesman who for thirty years had been chief adviser to Charles V, was by his industry, his accomplishments, and his vast capacity the acknowledged and all-powerful chief.

The real gravamen against the Granvelle government (for so it was then regarded) was not that it lacked ability or statesmanship, but that it was required against its own better judgment to carry out an odious policy dictated from Spain. The people of the Netherlands were proud of their chartered rights and provincial privileges. They detested the presence of Spanish troops and the cruelties of Spanish religious persecution, and were more parti-

cularly apprehensive as to the effects of a new scheme for the creation of fourteen bishoprics, which was thought to portend the introduction of the Spanish Inquisition and yet sharper measures against reformed beliefs. Proud and wealthy native noblemen who had served the state under Charles V asked themselves how long these outrages were to be endured and when they were to be admitted to a legitimate share in the influence and spoils of government, from which they were excluded by the unpopular cardinal and his associates.

The two men who worked together to unhorse the cardinal from his high Spanish saddle were curiously different in temperament and character. Egmont was a generous, vain, somewhat unstable soldier, raised by his victories at St. Quentin and Gravelines to a pinnacle of popular eminence and smarting under the sense of ill-requited desert. William of Nassau, Prince of Orange, was made of tougher, if less showy, materials. The foundations of his character were pride, constancy, and compassion. The great aristocrat resented the pressure of Spanish troops upon Flemish soil, and was filled with pity for the suffering victims of Spanish tyranny. With few military qualities, save an un readiness to acknowledge defeat, but with great tenacity of purpose and an infinite command of diplomatic resource, William found himself drawn by the course of events to lead a popular movement for severance from Spain. He is exposed to the charge of having been first a loyalist and then a rebel, first a Catholic, then a Lutheran, and finally a Calvinist. In truth he was an opportunist living on a thread of principle, and since he cared for liberty and hated fanaticism, and for these beliefs suffered like his friend Egmont a violent death, he is accounted among the principal champions of European freedom.

In face of the forthcoming signs of storm Philip resolved to drop the pilot. But the withdrawal of Granvelle under the pressure of Egmont and his friends (1564) only steeled the king in his resolve to stamp out the northern heretics. To the terror of the Spanish Inquisition and the rigorous enforcements of the "placards," or anti-heresy edicts, there was now added (August 18, 1564) the requirement that the population of the Netherlands should accept the doctrines of the Council of Trent. A solemn protest against these and other evils was drawn up in the Regent's Council under the influence of the Prince of Orange and taken in person by Egmont to the king (January, 1565).



THE REVOLT OF THE NETHERLANDS.

When it was found that Egmont's mission was all in vain and that the edicts and decrees against the heretics were to be strictly enforced, the temperature swiftly rose. Young nobles, some like Marnix unbending Calvinists, others like Brederode humane Catholics, banded themselves together to resist the Inquisition. This was the body who drew up the uncompromising document known to history as the Compromise, and took to themselves with pride from the lips of a spiteful enemy the appellation of "Beggars" (*Gueux*), just as certain British soldiers at a later date have not been averse to being known as the Contemptibles. To all this protest and effervescence, which Orange and Egmont endeavoured to moderate, as well as to a savage outburst of Calvinist iconoclasm, Philip was quietly preparing a deadly reply.

The reproach against this Spanish king is that he was neither open, nor intelligent, nor humane. The three men who in the recent troubles had most helped in the maintenance of order were Orange, Egmont, and Count Hoorn. But they had been acclaimed by the "*Gueux*" and secretly denounced by the regent. Accordingly their destruction was resolved on. Without so much as coming to the Netherlands for a fortnight to study the problem on the spot, the king sent Alva, his best and most intemperate soldier, with a strong army of Italian and Spanish mercenaries, to crush the heretics, and with a special charge to trap and execute the three men in whom a wiser monarch would have found the principal pillars of his rule.

The prudent Orange withdrew to the safety of his German home before the advancing storm, but in an hour fatal to Spain Egmont and Hoorn were taken by treachery and after a mock trial beheaded in the public square of Brussels. The murder of these two influential and courageous men was one of those political crimes from which governments do not recover (June, 1568).

During six terrible years Alva tried his doctrine of thoroughness upon the stunned population of the Netherlands. But there were four factors upon which he had not counted, which taken into combination turned his early success into a ruinous failure. The first was Orange. The prince was an outlaw, and having therefore everything to fear and nothing to hope from the Spaniards, embarked upon the bold course of raising armies against them. His campaigns were a failure. He was no general. His troops were ill paid and ill disciplined, and in a pitched fight unequally

matched against the seasoned veterans of Alva. But if he could not beat the enemy in the field, Orange could put him to an intolerable expense. To pay his troops Alva was compelled to resort to a scheme of taxation exactly calculated to arouse a commercial community to a white fury of indignation. Catholic merchants who had not raised a finger to save a heretic from the stake or to protest against the wholesale butcheries of "the Chamber of Troubles" were furious when they were asked to pay a ten per cent. duty upon every sale. The argument that the tax was a feature in a Spanish budget did not appeal to them. The whole country, without distinction of class or creed, was united as one man against a government which levelled such a deadly blow against the trade which was its heart.

A third factor was the sea. The ships were in Protestant and pirate hands. A new brood of Low German or Dutch Vikings infested the narrow seas, intercepting treasure and supplies, plundering churches, murdering priests and monks, in exchange for barbarities which no land army raised under Protestant banners was yet able adequately to avenge. If the beggars on land were for the moment powerless, the "beggars of the sea" put a new heart into the struggle. With an open encouragement from English heretics like-minded with themselves and with the active countenance of Queen Elizabeth, the Dutch pirates seized the town of Brill and thus unconsciously laid the foundations of a new and famous European state.

April,
1572

Yet the Dutch Republic could never have been created from the sea alone. The Sea-Beggars imparted the original impetus which stirred the northern provinces to throw off the yoke of Spain and to invite William of Orange to lead them to victory. The seizure of Brill led immediately to the capture of Flushing in the north and of Mons and Valenciennes in the south; but, far more important, it opened out the campaign of sieges which has given to the history of Haarlem, of Alkmaar, and of Leyden an imperishable renown. If the Dutch were as yet unable to measure themselves with Alva's veterans in the open field, behind their city walls they fought with the desperate valour of men contending against an enemy who had proved again and again that in the heat of combat he spared neither age nor sex.

It was the cruelty and indiscipline of the ill-paid Spanish army which, in the autumn of 1571 and the spring and summer of the succeeding year, brought the Prince of Orange from the

nadir to the zenith of his fortunes. Alva had been withdrawn, Requesens, his successor, had suddenly died, and a Spanish interregnum was a Flemish opportunity which so astute a diplomatist as the Prince of Orange was not likely to neglect. The lights of Dutch Protestantism had been burning low. The prince had lost an army and two brothers on the disastrous field of Mookerheede (1574), his forces had been driven out of the islands of Duiveland and Shouwen, his treasury was empty, he had been rebuffed by Queen Elizabeth, to whom he had offered the sovereignty of his northern provinces, and he knew well that without strong internal support his little Calvinist state, hardly yet in being, would be helpless before the might of the Spanish empire. Suddenly an unexpected beacon of help flared up in the Catholic south. The Spanish army, breaking out into mutiny for lack of pay, seized Alost, and from their bandits' lair carried fire and sword to the brink of Brussels. In the general state of public indignation and alarm William saw a golden opportunity to restore and enlarge the fortunes of his cause. Acting on behalf of Holland and Zeeland, he entered into negotiations with the states of Flanders and Brabant for the exclusion of the foreigner and the settlement of religion. The terrible sack of Antwerp, known as the Spanish Fury, swept away the last cobwebs of indecision which obstructed the Pacification of Ghent. The Catholic south and the Protestant north, the Low Dutchmen and the Walloons banded themselves together in a political union to deal with a common danger. When Don John of Austria, the new Spanish governor, entered upon his governorship, with all the lustre of his royal blood, and with the laurels of Lepanto not yet withered on his brow, he found it necessary to concede to a united demand that the country should be rid immediately and for ever of the foreign troops, and that the charters and liberties of the provinces should be maintained. Even more bitter to this proud and impetuous dreamer was the predominance of Orange. "The Prince of Orange," he wrote to the king, "has bewitched the minds of all men. They love him, and fear him, and wish to have him as their lord."

Nov.,
1576

But the triumph of the prince was not sustained. The bonds of union forged in the flames of the Spanish Fury were too brittle to stand a serious strain. On the vital and unsettled point of religion the United Provinces were not at one. The Calvinists at Ghent, not without some unstatesmanlike encouragement

June,
1578

from the Prince of Orange, rose in revolt against their government, imprisoned the Duke of Aerschot, who was the Catholic leader of the south, and aroused once more the seething passions of religious hate which had been composed under the sense of a common danger. It was upon a country thus inflamed and divided that there now descended at the head of a choice army of twenty thousand men the most accomplished diplomatist and soldier of the Spanish empire. The Duke of Parma was no bloodthirsty blunderer, like Alva; no chimerical dreamer, like Don John. He could soothe, cajole, conciliate; but while he disarmed suspicions, he could also strike. By his crushing victory of Gembloux he finally assured the return of the southern provinces to their Spanish allegiance.

By this battle it was decided that Holland and Belgium should lead a separate political existence, which, save for their brief and uneasy union between 1815 and 1830, has remained unbroken to this day. That Brussels and The Hague should now be so remote in spirit, though so near in space, is a circumstance chiefly to be ascribed to Alva, who crushed the southern Protestants in the sixteenth century, and to Parma who prevented their return and revival. These two foreign officers, the first of execrable, the second of most honourable, memory, are among the architects of modern Belgium.

It was with deep reluctance that Orange surrendered the dream of a united Netherlands and assented to the Union of Utrecht (1579), which his Protestant supporters in the north had framed as a counterblast to the Catholic Union of Arras. No choice was now open to him but to concentrate upon the defence of those hard-bitten northern Calvinists who, in Holland and Zealand, had placed their destinies in his hand and were willing to sacrifice everything for their beliefs. To this end he resolved, much to the grief of his best supporters, to invoke the aid of the Duke of Anjou, who, as heir to the French throne and an acknowledged suitor for the hand of the English queen, seemed likely to offer the best guarantees of effectual help. It was a bad speculation. Anjou was treacherous, his army mutinous, his protectorate hateful. Nothing useful was gained by his short-lived intervention. But a more powerful auxiliary in the fight against Spain was destined before long to disclose surprising resources.

The doctrine of political assassination was at this time so widely

held, being specially, though not exclusively, commended by some Spanish members of the Jesuit Order, that it is no matter for surprise if the government of Spain resolved to remove its obstinate and formidable antagonist by murder. The prince was put to the ban of the empire (March 15, 1581), declared to be an outlaw and an enemy of the human race, and money, land, or a title were offered for his head. But there is a nemesis which attends the policy of political assassination. The victim may fall, but the cause survives, strengthened by the martyr's blood. On July 10, 1584, Orange was shot in the Prinzenhof at Delft by a young Burgundian fanatic named Balthazar Gérard: but though he was only fifty-one his murder had come too late. Three years before (July 26, 1581), the representatives of Brabant and Flanders, of Utrecht, Guelderland, Holland and Zealand, meeting at The Hague, had signed an Act of Abjuration, renouncing their allegiance to the king of Spain. So though William of Orange was now dead, out of the turmoil and tempest a state of his creating had already emerged, which was destined to cover the seas with its shipping, to build up an opulent empire in the east, to challenge the navies of England and the armies of France, and to earn the gratitude of mankind as an asylum of intellectual freedom, and as the home of a school of painters whose minute and delicate observation of the quiet beauties of life has permanently enriched the culture of Europe.

The new state possessed a constitution to all appearance most unfitted for the rough weather of European politics. It was a federation of seven tiny sovereign republics, each with its own estates or local parliament, and its own elective stadtholder or executive officer, and each claiming to exercise a direct share in the control of finance and foreign policy of the confederation. An assembly of delegates from the provincial estates, with the assistance of a council of twelve, dealt with matters common to the whole Union, and appointed the captain-general of the army, and the admiral-general of the navy; but since the real seat of sovereignty lay not with these central delegations but with the seven local estates, there was no constitutional security either for the coherence of the republic or for continuity and vigour in the conduct of its policy. At any moment, did they so choose, the peasants of Frisia, the canons of Utrecht, or the

nobles of Guelders might frustrate by an adverse vote the well-laid plans of the burgher aristocracy of the trading cities.

From the ill consequences of these defects in its polity the republic was saved by three circumstances, the substantial homogeneity of the Dutch population, the pre-eminence of Holland among the provinces, and, most of all, by the special position, which during the first critical half-century of Dutch independence was freely accorded to the head of the house of Orange.

The bulk of the Dutch population, being concerned with trade, industry, and seafaring, shared a common outlook upon foreign affairs and a common understanding of Dutch needs and interests. Feudalism was dead. Noble and priest had given way to the urban middle class. A burgher aristocracy ruled the cities and the cities ruled the commonwealth. By a piece of good fortune, which greatly contributed to the stability and strength of the country, the chief centres of trade, learning, and politics were to be found within the ambit of a single province. Amsterdam and Rotterdam, Delft and Dordrecht, Leyden (the seat of the Dutch university) and The Hague, the political capital of the state, were all situated in Holland. Nowhere in Europe was there in the same area such a concentration of population and commercial power. Nowhere was trade more skilfully managed, or the art of city life so well understood. And as Holland was supreme among the seven provinces, Amsterdam was pre-eminent among its cities. In banking and commerce, in the size of its navy and the span of its colonial enterprise, this vigorous city distanced all competitors. The centralization which was lacking to the constitution was supplied by the force of economic preponderance. In theory local liberties remained unimpaired. In practice the course which found favour with the opulent rulers of Amsterdam was apt to commend itself to the weaker members of the federation.

To a policy thus divided and balanced the princes of the house of Orange supplied an indispensable unity of direction. In nothing was this dynasty more remarkable than in its wise regard for the jealous republicanism of the Dutch. Amid unending perils William the Silent made, and Maurice and Frederick Henry afterwards defended, the liberties of this people. Yet neither their success nor their wonderful record of service tempted them to overthrow the cumbrous forms of the federal constitution. The head of the house of Orange was content with

the position of an elected magistrate. Stadtholder in five provinces, captain-general and admiral-general of the republic, he concentrated in his own hands by the free voice of the community the effective powers of the state. For seventy years an accumulation of elective offices gave to the chiefs of this remarkable family as large a measure of authority as was enjoyed by any hereditary sovereign in Europe during that aristocratic age. Then, after the death of William II (1650), came a long minority during which the conduct of the republic was vested in the hands of the principal civil official of its leading province, the Grand Pensionary of Holland. But the memory of the house of Orange was still alive in the hearts of the Dutch people; and in the hours of their greatest danger, when their small republic was menaced with destruction by the vast military power of Louis XIV, they called upon the great-grandson of William the Silent to save them, and did not call in vain.

Twenty-five years of warfare divide the death of William of Orange from the twelve years' truce signed in 1609, which advertised to the whole world Spain's final confession that she could not conquer the Dutch republic. What saved the Dutch was, firstly, the diversion of Spanish military effort against Elizabeth and Henry IV, and, secondly, the discovery by the United Provinces of a great statesman and a great general. When William fell by the hand of an assassin, the Duke of Parma was on the high tide of his triumphant career. One by one the cities of Flanders and Brabant fell before his victorious skill. He took Brussels, stormed Antwerp, threatened, unless help were speedily forthcoming, to overwhelm those last bulwarks of the Protestant cause, Holland and Zealand.

It is improbable that the small English army under the Earl of Leicester, which Queen Elizabeth threw into Flushing to restore the situation, would have permanently withstood the forces which the Spanish commander was so well able to assemble and inspire. But Parma's efforts were dispersed. He was commanded first to collect an army for the invasion of England, and, when this hope died away with the dispersion of the Armada, to forward his master's interests in the civil war in France. While he should have been mastering Amsterdam, he was directed to relieve Paris. While his troops should have been conquering Holland they were required for a futile occupation of Rouen,

1592

and so, charged with miscellaneous and distracting military duties, this great soldier died with his task unaccomplished.

The Dutch constitution, like the American constitution today, was ill suited to bear the stress and strain of war. Every province was sovereign, and each province was tenacious of its accustomed ways. Fortunately, however, for the future of the republic, the province of Holland was, by reason of its wealth, its population, its energy, and the lion's share which it bore in the charges of the Union, the predominant power in the States-General. And for thirty-two years (1586-1618) the influence of Holland was wielded by its advocate John van Oldenbarnveldt.

To this wise, experienced, and liberally-minded man, who was for so long a period the real civilian head of the new republic, fortune supplied an admirable pendant in Maurice of Nassau, the soldier son of William of Orange.

It was the object of that accomplished officer and of his cousin, William of Nassau, to forge an army which could beat the Spaniards in the open field. This they did. In four brilliant campaigns Maurice liberated the soil of the federated provinces, and showed himself to be the first soldier of his age. There was no department of war in which he was not proficient. His siege dispositions were regarded as a masterpiece of caution and science. His handling of cavalry in action showed the eye of a master. His capture of Gertruidenburg, his cavalry pursuit of Varax during a winter night at Turnhout (1597), the daring and opportune charge which turned defeat into victory on the hard-fought field of Dunkirk, were regarded as supreme examples of the military art. And meanwhile on the sea the Spaniards were mastered. A great naval victory at Gibraltar in 1607 announced the definite superiority of the Dutch and impelled the enemy to think of peace.

There were three great difficulties obstructing agreement, independence, religion, trade. It was intolerable to Spanish pride that these Dutch rebels should be acknowledged as an independent state, that they should be permitted to prohibit the public celebration of Catholic rites, or that they should trade with that vast area in the new world which had been reserved to Spain by the Pope. A peace was found to be impossible: but eventually a twelve years' truce was signed at Antwerp (April 9, 1609). The delicate subject of religion was left unmentioned, but the Netherlands wrung from their reluctant antagonists the

acknowledgment of their independence and of their right to trade in Spanish waters.

For during these five and twenty years the better part of the Dutch population had taken to the sea, leaving their land armies to be mainly composed of Germans, English, or Scots. A Dutch captain had wintered in the Arctic ice. A Dutch fleet had visited China and Siam. Dutch factories had been established in the Spice Islands. A Dutch East India Company, the first of the great chartered companies, had been established in 1601. The new-gotten wealth of an expanding world commerce nourished the war effort of this small and vigorous community, and now, after a generation of desperate struggle, enabled it to negotiate a victorious truce with the first military power in Europe.

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CHAPTER XVI

ENGLAND AND SPAIN

Commercial rivalry between England and Spain. Private enterprise and public caution. The Puritan sailors of England. The lure of the East. The first blow. Francis Drake. The Catholic rising in the north. Mary of Scotland. Union of Portugal and Spain. The Armada and its sequel. The passing of Spanish prestige. The expulsion of the Moriscoes. Beginnings of English colonization.

THE rivalry between England and Spain, which developed into open war in the reign of Elizabeth, while it undoubtedly helped to deepen the Protestant sentiments of the English people and had from the first some tinge of religious animosity, was, at the bottom, economic. The seafaring people of England were drawn by their appetite for adventure, for money, and for commerce, to challenge the closely guarded Spanish monopoly in the new world and in the Indies. The war did not arise out of religion. It did not come because the Spanish government was determined to force the Roman faith upon England, still less because Elizabeth was anxious to precipitate a quarrel with Catholic Spain. It came because English seamen, acting on their own initiative, but often not without the sympathy and connivance of the queen, were determined to make good their claim to share in the commerce of the new world.

1560-88

During the twenty-eight years succeeding the Treaty of Edinburgh, nothing is more remarkable than the contrast between the caution of the English government and the venturesome audacity of the military and seafaring section of the nation. While the official history of the government is singularly devoid of event, the unofficial and unauthorized activities of the people open up a new chapter in the history of the world. The object of the queen was to prevent religious disruption and to stave off a foreign war until such time as loyalty to her person had become a settled habit among all her lieges. Her policy, therefore, was to deprecate excessive vigour, and to disclaim responsibility for compromising adventures. To ardent Puritans like Sir Francis Walsingham such a course appeared to be a humiliating

betrayal of the Protestant cause. They would have fought the enemy, not surreptitiously and on a system of limited liability, but openly and on every front, in France, in the Netherlands, and on the high seas. The queen's unheroic but statesmanlike avoidance of precipitate risk was little to their liking. For England had now become the first naval power in the world. She had the best shipwrights, the best ships, the best sailors. She had learnt the lesson of naval gunnery and the value of the broadside. Her ships, which were smaller than the Spaniards', could sail closer to the wind, and were easier to handle. Though the Royal Navy was small, amounting only to twenty-two ships of 100 tons and over in 1559, and to twenty-nine ships in 1603, there was always a large pirate and commercial navy in reserve which could be relied upon to co-operate with the queen's ships at a crisis. The growth of the nation's sea-power owed little to official encouragement. It was the result of the strong natural appetite of an enterprising marine population, who suddenly found themselves in the surprising position of being able to compete for the dominion of the world.

The mariners of England in the Elizabethan age, though all were not cut to the same pattern, were apt to possess certain common qualities. Sailorwise, they believed in an overruling Providence, governing the waves and winds and the fate of men. They were proud of England and their queen. They despised foreigners. They hated the Pope, the Turk, and the Devil, but perhaps most of all the Pope, who had allotted the East Indies to Portugal and the West Indies to Spain. Of international law, either as a need or as a fact, they had not the slightest suspicion. They regarded the high seas as a kind of no man's land upon which they might pillage and murder to their hearts' content. Only to a few more curious spirits did marine enterprise suggest the possibility of missionary work. No Protestant chaplain in an Elizabethan galleon was conscious of the noble rôle of the Catholic Las Casas.

Yet mingled with the baser appetites of the buccaneers was a certain largeness and simplicity of imagination which gave nobility to the seafaring movements of this age. The expansion of geographical knowledge and the discovery of Cathay, or the Earthly Paradise, were motives commonly felt, and not confined only to men of science or poetic dreamers. Audacity was bred of success. "There is no land uninhabitable or sea unnavigable,"

wrote Master Robert Thorne of Bristol (1527) recommending the northern passage to the Spice Islands to his sovereign with a *bravura* characteristic of that time.

1553 For still those distant Spice Islands in the East Indies remained the primary quest. Willoughby and Chancellor tried to reach them by the north-eastern passage and opened up the trade with Russia. Gilbert, Frobisher, and Davis hoped to find
1610 the north-western passage and rediscovered Hudson Straits. But both passages were fatally barred by the ice and snow of the Arctic regions.

d. 1595 There remained no other course, if the wealth of the Orient were to be reached, than a direct invasion of the trade monopoly of Spain and Portugal in the South Seas. English sailors, like John Hawkins, who opened up a traffic in negro slaves between Guinea and the West Indies, knew that they could not so trade without the use of force. They armed their ships, were prepared to fight, and looked forward without misgivings to a breach with Spain. Only if a violent attack on an indefensible monopoly is itself indefensible, do these English sailors stand condemned. The question at issue was the trade of the world.

It was in 1567 in the Mexican port of San Juan de Ulloa that the first shot was exchanged in this great controversy. Here John Hawkins and his young cousin, Francis Drake, were sheltering from the hurricane after a successful course of trade and piracy on the Spanish Main, when a fleet of thirteen Spanish galleons, carrying on board the new Governor of Mexico, appeared in the offing. Hawkins, who had five ships only, but was in a position to deny an entry to the Spaniards, elected to treat. As the two little fleets lay side by side, and as their crews were fraternizing ashore, a treacherous attack was suddenly launched against the unsuspecting Englishmen. Many were slaughtered, three ships were lost, and it was only after a hard and gallant fight that Hawkins and Drake managed to extricate themselves from the *mêlée*. The story of Spanish treachery and English valour made a deep impression when it was known at home. "Military and seafaring men all over England," says Camden, "fretted and desired war with Spain. But the queen shut her ears against them."

For the next twenty-eight years the formidable figure of Francis Drake dominates the seas. There are some who think

that his methods of buccaneering were not the best, and that he would have done well to establish a base for his piracies at Cartagena, or at some other spot on the Spanish Main. But he reached his object, which was by incessant and ubiquitous plunderings to drive Spain into war. Nothing was safe from him, neither the towns on the Spanish Main, nor the route taken by the Peruvian treasure across the Isthmus of Panama, nor the Pacific coast, nor the Spice Islands. In the year before the Armada sailed, he burned the shipping in Cadiz harbour. Before that, on his return from circumnavigating the globe, his compatriots called him "The Master Thief of the Unknown World," and his queen, who had gone shares in the loot, went down expressly to Deptford to knight the great discoverer, and the head of the pirates' profession.

Meanwhile, events had been moving forward to the outbreak of that open struggle which Philip and Elizabeth were so anxious to avoid.

The strength of England was now sufficiently manifest to convince its enemies that the country could be conquered only with the assistance of an English party desirous of overthrowing the queen and of establishing once more the Roman Faith. Such a party existed. Adherents of the Catholic Church were to be found scattered through the country, sparse in the south and east, numerous in the north, dominant in the Celtic regions of the British Isles. More particularly was their power to be apprehended in the poor and backward northern counties of England, where the feudal nobles were still strong, and where Scottish priests fleeing from the wrath of John Knox, and Catholic propaganda put about by English exiles in Louvain, combined to sustain the ardour of the ancient faith. In the politics of northern England, whether past or present, aristocratic pride has always played a part. To men like the Earl of Northumberland and Lord Dacre of the western marches, Protestantism was an odious innovation fastened on to the country by the middle-class counsellors who had unfortunately gained the ear of the queen. Relying on Spanish and Scottish help, which never came, they rose in revolt in 1569, destroyed the Bibles and Prayer-books in Durham Cathedral, and then, failing to find substantial support, were easily and ruthlessly crushed. The suppression of this premature and disjointed enterprise gave to Elizabeth a decisive

advantage of which her enemies would have been wise to take note. The lesson was disregarded. The plots against the queen continued till the end.

For these Catholic discontents Mary of Scotland provided a steady and dangerous rallying point. The story of this unfortunate princess, had it been abruptly terminated during the summer of 1567, would have read somewhat as follows: Daughter of James V and Mary of Guise, Mary had been brought up in the profligate court of Catharine dei Medici, where she was married to Francis, heir to the French throne and subsequently king. Her husband, a mere boy, died in Paris, her mother, Mary of Guise, in Leith. Being lawful queen of Scotland, she was invited into her kingdom by those members of the Scottish aristocracy who were principally concerned to defend the independence of their country from its southern neighbour. Here she was wedded to the young and profligate Earl of Darnley, who, thanks to his mother, had a claim to succeed to the English throne. But though the marriage resulted in the birth of the boy who became James VI of Scotland and James I of England, it was a tragedy deeply stained with blood. The queen had a favourite secretary. He was an Italian of the name of Rizzio, cultivated and agreeable, a pleasant contrast to the brutal Darnley and to the grim Protestant nobles who controlled the policy of the country. Darnley murdered him in Mary's presence. A year later Darnley was himself destroyed, as many thought with the complicity of his wife, who proceeded without delay to marry Bothwell, his assassin. The Scottish nobles, who were not squeamish, recoiled from the national disgrace of these transactions. They imprisoned Mary in Lochleven, intending to bring her to trial for her offence; but Mary escaped. With a reputation deeply tarnished in the eyes of her contemporaries, Catholic and Protestant alike, she crossed the border and threw herself upon the mercy of Elizabeth.

Had Elizabeth returned Mary to meet her accusers in Scotland, England would have been saved from many anxieties. But the Queen was outraged by the idea of rebellion, and had no sympathy with rebels, even when rebellion was helpful to the interests of her country. She hated John Knox, she scolded the Scottish nobles for the indignity which they put on their lawful sovereign, and she could never bring herself cordially to co-operate either with the Dutch or the Huguenots. So she kept

Mary in prison in England, and endeavoured to treat with her, suggesting terms of peace that were not unreasonable, as that she should resign her throne to James VI, and allow him to be educated in England; but Mary, who was set on revenge and flattered by ambition, preferred to play for higher stakes. In December, 1568, she was encouraged to hope that she might aspire to the hand of King Philip of Spain.

Accordingly, for nineteen years the captive queen was the pivot round which revolved the whirlpool of Catholic conspiracy and intrigue. Plot followed upon plot, encouraged by the King of Spain, by the Pope, who excommunicated the heretic queen and released her subjects from their allegiance, and by the English Catholic exiles abroad. A Protestant Association was formed to protect the life, so often menaced, of the great sovereign, who persistently refused, to the dismay and bewilderment of her Protestant subjects, to protect herself by bringing Mary to judgment. Eventually clear proof was forthcoming of the Scottish queen's complicity in a design to do away with her rival. When Babington's plot was divulged, both Houses unanimously petitioned for the execution of "the monstrous and huge dragon, the Queen of Scots." On February 1, 1587, after long and painful hesitation, Elizabeth signed the death warrant, than which there could have been no clearer defiance of the Pope, of Spain, and of all their works. Mary had long outlived the dark shadows of her passionate youth. She had become a heroine of romance, the champion of a faith, and was viewed by the whole Catholic world as a saint and a martyr. Elizabeth, greatly misdoubting, had given a precedent for the execution of a crowned and anointed queen.

Spain was in a position to take up the challenge. A disaster in Morocco, the death of King Sebastian of Portugal, and the failure of his line, had brought the Portuguese kingdom under the Spanish Crown. The fine Atlantic seaboard, the mines of Brazil, the rich Portuguese possessions on both sides of Africa, the factories and posts in the Spice Islands, the Azores, a half-way house across the Atlantic, and the East Indies, passed by an unexpected stroke of fortune into the hands of Philip II. Forty years later, when the nature of the contest between Spain and Britain was more clearly understood, a Portuguese publicist argued that the King of Spain should transfer his capital from Madrid to Lisbon, and thence launch a navy which should de-

fend India and South America in the British Channel, where alone the great world issue could be decided. The advice was never taken. The Spaniard was never welcome in Portugal. The two countries were never brought to coalesce, and their uneasy marriage was dissolved after sixty years. By a singular irony of fate, the period of Pan-Iberian union witnessed at once the flowering time of Spanish literature and the gradual decline of Spanish and Portuguese power. But in 1580, when the union occurred, it promised to Philip of Spain a vast accession of strength which in England and France was viewed with eyes of acute apprehension and distrust.

Still Philip hesitated. Though England gave support to Portuguese discontent and to Dutch rebellion, the king shrank from the expense and danger of a direct attack on that island of formidable heretics. Eventually, while France was paralyzed by the War of the Three Henries,¹ and after Mary Stuart had formally recognized him as her heir to the English throne, he yielded his judgment to the sailors and the exiles and the priests, and, in the mood of Don Quixote pursuing a holy but impossible quest, commissioned his subjects to prepare the conquest of England.

The Spanish Armada, conceived in the spirit of a religious crusade, and prepared at an alarming cost, set sail from Lisbon on May 30, 1588, under the Duke of Medina Sidonia, a foolish and cowardly landsman, who was selected on the ground of his rank alone. The plan was that the fleet should proceed up the Channel to Dunkirk and Nieuport, and thence convoy the army of the Duke of Parma to England, where Elizabeth was to be deposed, and the Infanta of Spain set up in her place. A more chimerical or fantastic scheme it would have been difficult to devise. Exiles are always bad counsellors, and the English Catholics on the continent, who had the ear of the Pope and the King of Spain, had not reckoned upon the change which had come over the temper of the English people during the last two decades. The Puritan spirit had grown strong: the Catholic spirit had proportionately diminished. A generation of peace and prosperity had consolidated the loyalty of the nation to the crown. Persecution there had been, but not before the Pope's Bull of deposition in 1570, and then upon a scale which con-

¹ Henry III and Henry of Navarre against Henry, Duke of Mayenne, the leader of the League or ultra-Catholic party.

trusted favourably with the burnings of the previous reign, and was far removed from the terrible holocaust of victims exacted by Catholicism in the Netherlands, in France, and in Spain. There was no party in the country which would have favoured a Spanish landing or tolerated a Spanish queen. Even if Parma's army had been disembarked in England with the military reinforcements brought overseas from Spain, they would have found themselves opposed by the united force of a high-mettled and valiant people. But the whole scheme foundered on the incompetence of the Spanish navy. The vast galleons, crowded with soldiers, and obsessed by the antiquated tradition of galley tactics, were outmanoeuvred and outsailed in the Channel by their nimbler opponents, beaten in a great sea battle off Gravelines, and finally ruined by the blustering gales of the North Sea and the Atlantic. A Dutch fleet, hovering off Dunkirk, kept Parma pinned to the shore, while Drake, Hawkins, and Frobisher destroyed and dispersed the galleons of Spain.

The Spanish Armada was not the final but the first act of a long war which outlasted Philip II and Elizabeth, and was only concluded in 1604. On the side of Spain the continuance of the struggle was marked by a great improvement in naval technique, without which it would have been impossible for that country to have preserved, as it succeeded in doing, its essential connection with the new world; on the side of England by a number of daring enterprises, of which the sack of Cadiz in 1597 is the most memorable. On either side the struggle was carried on over a wide field. England trafficked with the Moriscoes in Valencia, with the adherents of Don Antonio, the Pretender to Portugal, while Spain was in league with English Jesuits and Irish rebels, and landed troops in Ireland to co-operate with O'Donnell and Tyrone. The plantation of Munster under Queen Elizabeth, effected at a fearful cost of Irish lives, was an incidental and melancholy consequence of this phase of the struggle between the Protestant and Catholic faction in Europe.

The fate of the Spanish Armada was the first notification to the world that the Spanish empire was not invincible. The preparations for the invasion were well known to have been made upon a scale which strained to the utmost the resources of the country. The enterprise had the support of the Pope, the blessing of the clergy, the prayers of the people. Yet by some Providence, difficult to reconcile with religious pride, the great Armada had

been brought to nothing by the heroic seamen of the north and the wild blasts of heaven.

So, though the Spaniard was not ready to accept defeat and continued the struggle in France, in Ireland, in the Netherlands, and on the high seas, the haunting fear of Spanish tyranny passed out of Europe. The victories of Henry IV showed that Spain could not maintain a foothold in France. The battle of Kinsale dashed her hopes in Ireland. In 1609 she was brought to the bitter point of acknowledging the independence of the Dutch. The anti-Spanish powers each made peace at the time most convenient to itself, the French deserting the English, and the English deserting the Dutch. When the English peace was made by James I in 1604 it contained concessions odious to the veterans of the Elizabethan age, for it was agreed that Spain might keep Englishmen out of the Indies and try them by the Inquisition: but in effect the Spanish offensive had been foiled. The Armada had completed the process which the Marian persecution had begun of making England a Protestant country.

A long succession of reverses experienced by a religious people may either shake or confirm them in the faith. In the agony of the great Channel fight the Spanish sailors exclaimed, "God has deserted us." Later the nation was brought to believe that it was punished because it had deserted God. The losses at sea, the miscarriage in Ireland, the failure of the plan to convert England or subdue the Dutch, were ascribed by the priests to a dark taint of heresy wickedly tolerated in Spain itself. In their view the first step to the revival of the country was no plan for fiscal or naval reformation, but the propitiation of an angry and jealous God. The Moriscoes must confess or leave the country. The advice was taken. The Moriscoes were disliked on many grounds: because they were dark in skin, because they were skilled and industrious, because they were thought to be at heart heretical and to sympathize with the African corsairs who raided the Spanish coast. Accordingly no act of Philip III was so popular with the Spanish nation as his expulsion of this deserving community, numbering half a million of the most skilled agriculturalists and artificers of the country, whereby Spain was rendered so much the less able to sustain the burden of her far-reaching empire.

By the end of the sixteenth century no serious effort had been made by England to colonize the new world. The sailors and

gentlemen adventurers who singed the King of Spain's beard were not the stuff out of which colonists are made. Rather than face the hard and steady work of founding communities on the north American shore, the Elizabethan voyagers abandoned themselves to the excitement of discovery, pillage, and war. But the idea of colonization was in the air. It attracted men like Richard Eden and Sir Humphrey Gilbert, Sir Walter Raleigh and Richard Hakluyt, preacher and sometime student of Christ Church in Oxford, whose *Principal Navigations, Voyages, Traffiques, and Discoveries of the English Nation* is the prose epic of this age of adventurers; and it led to the foundation in 1584 of a colony on the north American coast named, after the queen, Virginia, which for lack of adequate support was allowed to fade away and had to be founded anew in the succeeding reign. How colonies should be peopled, governed, or related to the mother country were questions which in the heat and excitement of the war with Spain were left unexamined; but it is plain that the idea of repeating in the new world the polity, privileges, and civilization of the colonizing state was foreign to that age. Even Gilbert and Hakluyt regarded a colony mainly as a means of promoting trade and of ridding the commonwealth of its unprofitable members. Nor had the Elizabethan fighting seamen any notion how to handle the gentle Indians of the North American continent. Sir Philip Sidney, who might have shone out before the world as the ideal colonial governor, setting a standard for others to follow, was stopped by Queen Elizabeth from taking charge of Virginia. Only by slow degrees in the eighteenth and nineteenth centuries did the English begin to learn those lessons of tact and clemency which have made their government of subject races tolerable to the world.

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CHAPTER XVII

THE THIRTY YEARS' WAR

The main tragedy of German history. Ferdinand II. General character of the war. The rôle of Sweden. Protestant rebellion in Bohemia. The Defenestration of Prague. The Palsgrave and the Bohemian Crown. The responsibility of James of England. The fight on the White Hill. Catholic reaction in Bohemia. The punishment of the Palsgrave. The intervention of Denmark. Wallenstein. The Catholic menace in the north. Gustavus Adolphus restores the balance. His death at Lützen. Oxenstierna makes the Alliance of Heilbronn. The murder of Wallenstein, 1634, and the Peace of Prague, 1635. Religion goes out of the war. The triumph of Richelieu. The reverses of Spain. The Peace of Westphalia.

THE brilliant flowering of European genius which we associate with the names of Shakespeare and Cervantes was immediately succeeded by a catastrophe which plunged a large area of central Europe into an abysm of barbarism and misery. The Thirty Years' War arose out of a religious revolt in Bohemia which might have been isolated, but was allowed to spread until most European states were in varying degrees involved in the struggle. But though Denmark and Sweden, France and England, Savoy and the Netherlands, played a part in the tragedy, the main theatre of the war was always the German empire, and the chief sufferers the German and Bohemian peoples. Nature had already imposed a heavy penalty upon the Germans. By reason of their geographical position they were cut off from the colonizing enterprises which in the seventeenth century enriched the life of the oceanic powers. But to this geographical handicap there was now added the social depression consequent upon the devastations of a war waged with a ferocity to which history offers few parallels. It is indeed impossible to exaggerate the miseries which the helpless peasants of the German empire were compelled to endure in these iron times. There was marauding, there was starvation, there was even cannibalism. Whole villages died out, and, as is always the case in times of extreme and desperate calamity, moral restraints broke down and ceded to wild bursts of profligacy.

At the beginning of the sixteenth century Germany stood in

1648

the forefront of European civilization. By the end of the Thirty Years' War the country was barren of literature and art, burdened by an almost unmanageable language, and in its social manners and customs sunk to a Muscovite barbarity.

1619-37

The *primum movens* was a crowned Jesuit. Judged by the extent of the changes brought about by his personal initiative, Ferdinand of Styria, afterwards the Emperor Ferdinand II, must be regarded as one of the great men of action of the century. He was the first pupil of a Jesuit college to mount the imperial throne; and his intelligence, narrowed, embittered, and directed by Jesuit teaching, was governed by a single passion and a single purpose. He hated Protestants and determined to uproot them from his dominions. By a resolute course of persecution begun in Styria (1598), continued in Bohemia, and carried throughout the length and breadth of his Austrian dominions he succeeded in his object of "liquidating" the heretics and of bringing all the religious and intellectual life of his realm under the iron rule of the Jesuit Order. But the price was terrific; the violent subversion of the whole fabric of Bohemian society and incidentally the outbreak of the Thirty Years' War. Few men so honest, pious, and consistent have brought upon the world so great an avalanche of misery or have ensured for the intellect of a people so long a period of theological constraint.

Yet the long and wasteful struggle was fought for no trivial ends. It decided the issue whether Germany was to be reconquered from the Counter-Reformation, administering a sharp check to the Jesuit advance, and saving for the Lutheran and Calvinist Churches great tracts of central Europe. But religion, though the most prominent and embittering element in the quarrel, was not here, and perhaps has never been, the sole motive operating in the minds of statesmen.

The Thirty Years' War negated in the most emphatic manner the idea that Germany could ever again be united under a strong imperial constitution. It showed that even those princes of Germany who cared most for the Roman Church cared more for their own territorial position, and rather than abet a restoration of the Catholic Empire to a position of real authority in Germany were prepared to be neutral or even to ally themselves with the French, so that while the war perpetuated the religious divisions of Germany, it also confirmed its political anarchy. There was yet another political issue, entering largely into the motives of

that time and counting for much in the final settlement at the Peace of Westphalia (1648). To whom was the dominion of the Baltic to belong? The great days of the Hanseatic League were now passed. Lisbon and Antwerp, Amsterdam and London had, with the opening out of the new oceanic routes, long outstripped Lübeck and Rostock, Stralsund and Danzig. The serious competitors for supremacy in the Baltic were no longer the German republics of the League, but the rival kingdoms of Denmark, Sweden, and Poland, the first formidable by reason of its control of the Sound and by its occupation of the three southern Swedish provinces, the second for the energy and intellect of its remarkable kings, while Poland, which was ruled by a Catholic prince of the house of Vasa, appeared to portend that some day Sweden might be subjected to the alien bondage of the Jesuit and the Slav.

It is accordingly one of the characteristic features of the Thirty Years' War that the Swedes, while battling for the Protestant cause and making a decisive contribution to its ultimate victory, were also vitally concerned in securing the political and commercial control of the southern Baltic coast and the freedom of the Sound for their trade, that they made use of the religious struggle in Germany to reach their ends, and that at the close of the war they emerged masters of the Baltic and were endowed in virtue of their German conquests with a seat in the Diet and a large controlling interest in its concerns. The day of Russia was yet to come. Its Baltic provinces were wrested from it by the Swedes. As for the Hohenzollerns of Brandenburg, to whom the prize was ultimately to fall, they were cut off from the sea by Pomerania and held East Prussia as a Polish fief. It was Sweden's hour. For the first time since the Gothic migrations Sweden, a poor barren country numbering a million and a half inhabitants, stepped on to the stage of world politics and exercised an influence on the shaping of history. A great king, belonging to a dynasty exceptional for talent and energy and deeply rooted in the loyal affections of the peasantry, came forward as the champion of the Protestant religion, made Sweden a first-class power, and by a series of brilliant conquests, largely financed by France, converted the Baltic into a Swedish lake.

There are moments in the history of peoples when a variety of causes combine to produce a dangerous inflammation of the

public mind. The centenary year of the Protestant Reformation (1617) was such a moment. For a long time past the quarrel of the creeds in central Europe had threatened a general explosion. There had been grave incidents, even little spurts of open war, happily localized, as at Cologne in 1580, and a state of apprehension so serious as to justify the formation of an armed defensive Protestant Union (1608) balanced by a Catholic League in alliance with Spain. Only the murder of Henry IV of France prevented the outbreak of a general war in 1610 over the succession to the duchies of Cleves-Jülich. And then, in the centenary year, when the pamphlet warfare was at its height, and the air was hot with the recriminations of rival theologians, came the news that Ferdinand, the persecutor of the Styrian Protestants, was advanced to the thrones of Hungary and Bohemia, and designed to succeed his elderly cousin Matthias in the Empire.

The Protestants of Bohemia, though they were sufficiently numerous and influential to extract from the Emperor Rudolf a Charter of Toleration (the Letter of Majesty of July, 1609), were not in command of the levers of government. They were condemned to see their cherished charter administered in a sense adverse to their interests by the body of regents or royal ministers who had been appointed by the Emperor Matthias to conduct the government of the country. The Letter of Majesty had permitted the nobles and royal towns of Bohemia, Silesia, and Lusatia the right of building temples and of practising the Bohemian form of Lutheranism. That right, so it was contended, had been denied at two places, Braunau and Klostergrab, by the intolerance of the Catholic clergy, backed by the imperial authority. The Protestant church at Klostergrab had been pulled down, the Protestant agitators against Catholic persecution at Braunau had been imprisoned. If these things were done under Matthias, what hope had the Protestants of fairer weather under Ferdinand? The announcement that the persecutor of the Styrian Protestants was now king and was shortly to be emperor had heartened every Jesuit in the country. Under the leadership of a Calvinist noble, Henry Matthias of Thurn, the Bohemian Protestants resolved on rebellion.

To a royal decree forbidding Protestants to hold assemblies the answer of the Bohemian nobles was that famous "Defenestration of Prague" which lit the flames of the long war. There were two Catholic ministers, Martinitz and Slawata, who bore the odium

of the royal policy and were specially connected with the late unpopular government. At a violent interview in the Hradshin, the great fortress-palace which frowns above the city, these two men and a private secretary were thrown from a window into the castle ditch, an act of premeditated passion designed to notify to all whom the affair might concern that the patience of Bohemian Protestantism was exhausted and that the Calvinists at last were prepared to strike.

A great opportunity was now open to the Lutheran Elector of Saxony and to the Protestant Union. If they had made it clear on behalf of this influential block of German princes that the Letter of Majesty must be respected, and had prevailed on the Electoral College to insist upon this as a condition precedent to the election of Ferdinand as Emperor, it is possible that Bohemia might have been tranquillized and the war averted. But the Protestant Union was not a brave or clear-sighted body. It neither discouraged the rebellion nor gave it active assistance, and Ferdinand mounted to the Empire with a free hand (1619).

Bohemian Protestantism was never a strong or united thing. It must seek allies or perish. In the east it looked to the Turk, to the Hungarian Protestants, and to the dubious help of a weird, barbarous Calvinist prince from Transylvania named Bethlen Gabor; in the south to the Protestants of Austria; in the west, since Saxony was inert and helpless, to that strong fortress of Calvinism, the Palatinate. Deposing Ferdinand, the Bohemians offered their crown to Frederick V, the Elector Palatine, or, as he was known in England, the Palsgrave.

For the Palsgrave was destined to become in the eyes of the now dominant English Puritans at Westminster the paladin of the Protestant cause on the continent. His mother was the daughter of William the Silent; his wife, the lovely Elizabeth, was the daughter of James I, the reigning English king. Every English Protestant of mettle was prepared to draw his sword for the English princess whose young German husband seemed marked out to lead the revolt against Austria and Spain. The popular idea in London was that Englishmen should be sent to help defend the Palatinate while the Palsgrave went to the rescue of Bohemia.

From this natural, heady, but essentially unwise, enthusiasm James I dissented. In some ways the royal pedant was more enlightened than his subjects. He believed in a thorough union

between England and Scotland, and thought that after the long and bloody religious struggles it was high time that a little peace and toleration should be brought into Europe. So he made an unpopular peace with Spain in 1604, and was negotiating a no less unpopular Spanish marriage for his son, being under the spell of a finished and seductive ambassador, when he was suddenly confronted with the Bohemian offer, and the unmistakable sentiment of his subjects.

A wise and far-seeing statesman would have used every effort to dissuade the Palsgrave from embarking upon a desperate enterprise which would involve Europe in war from the Carpathians to the Rhine. But James refused to exercise the influence over his son-in-law which he undoubtedly possessed, and accordingly bears a heavy share of responsibility for the evils which ensued.

For the consequences were these. The Palsgrave, who was no Paladin, but an inexperienced and somewhat timid youth, yielded to the pressure of Calvinist hot-heads, and without counting the cost, allowed himself to be crowned Bohemian king. One sharp battle on the White Hill a few miles outside Prague (November, 1620) was sufficient to settle his fate. A brave man might have attempted to rally the fugitives. The young Calvinist only fled with his lovely wife, leaving the Bohemian Protestants to the tender mercies of Ferdinand. That monarch, who was now supported not only by the Catholics of the League but by the Lutherans of Saxony, saw no reason why he should be gentle with rebels who had intrigued with Turks, menaced Vienna, and placed a heretic haled from the other end of Germany on his throne. He determined to extirpate the Protestant religion from Bohemia, and in this resolution obtained a success which has rarely been equalled in the history of persecution. By a system of widespread confiscation and ruthless repression the country was brought under the Austrian heel. A German ascendancy as intolerant as that of the English settlers in Ireland was imposed upon the Czechs, and not seriously shaken till the nineteenth century. German officials ruled in the Hradshin, Jesuit priests controlled education from the Clementinum. In the wake of the German nobles, fortune hunters, and officials, of the Jesuit priests and the Capucin monks, came the German lawyer expounding the autocratic principles of Roman law. Under his rigid doctrine the Bohemian peasantry was

trodden down into serfdom. The first consequence, then, of the Palsgrave's enterprise was the manufacture of a servile state in Europe.

The second consequence was this. The emperor put the Palsgrave to the ban of the empire, and on his own authority transferred the Palatine territory and Electorate to Maximilian of Bavaria, the head of the Catholic League and the commander of the army which had won the battle of the White Hill. From such an act it necessarily followed that the quarrel was carried from Bohemia to the Rhine, and that it was given an entirely new lease of life. The Palatinate was the chief stronghold of Calvinism in western Germany. From the Palatinate armies had supported the revolt of the Huguenots in France and the efforts of the Dutch to throw off the Spanish yoke. Little as the Palsgrave deserved of his co-religionists, they were not prepared to see him ejected from his state in favour of a Catholic ruler, or his Electorate permanently transferred to the younger branch of the Wittelsbach house. The Diet of Ratisbon, sharing their feelings with regard to the Electorate, extracted from the emperor by way of compromise, that the gift of the Electorate to Maximilian should be limited to his life only: but the territories were otherwise viewed. These had been conquered for Rome, the Upper Palatinate (north of Ratisbon) by Maximilian, and the Lower Palatinate by Tilly, the skilful Walloon general of the army of the League, and these the Diet was content to have permanently subjected to Catholic rule. Such was the measure of the Roman triumph. First Bohemia, then the Palatine Electorate, had been successfully wrested from Protestant hands.

It was the more necessary that the Calvinists, if they were to recover these vital territories, should seek for allies, since a third consequence of the Palsgrave's adventure had been to throw Saxony and the Lutherans upon the Imperial side, and indeed to produce the dissolution of the Protestant Union. That Lutheran Saxony should have joined with Catholic Bohemia in fighting the Catholic battle for Ferdinand in Bohemia is a notable illustration of that deep antagonism between the Lutheran and Calvinist creeds which had prevailed from the first and was more than once fatal to the efficient conduct of the Protestant cause. But it is also significant of another important political fact, the strong conservatism of the Saxon Elector, his disin-

clination to give countenance to violent novelties, and his desire to work with the Emperor so long as it was possible for him to do so.

In their dark hour the fighting Protestants of Germany asked and obtained the assistance of Christian of Denmark. The motives which animated this Lutheran monarch to intervene in the German quarrel were not so much an anxious concern for the Protestant religion as a keen appetite for Catholic plunder. Among the objects of his desire was a handsome provision for his sons to be obtained from the revenues of certain bishoprics in northern Germany, and since the appetite for ecclesiastical property was by no means a Danish speciality but widely shared by the Protestant princes of Lower Saxony, it was not difficult, with some royal encouragement in England, to patch up an alliance, to provide an army, and to plan a campaign.

While all this was brewing in the north an important change came over the military direction of the Catholic forces. The early triumphs of the Counter-Reformation in Bohemia and the Palatinate had been won not by an Imperial army under Ferdinand, but by the German contingents of Maximilian of Bavaria. That the emperor should be thus dependent for his protection upon a neighbour who might develop into a rival was a situation which could not long be regarded as tolerable in Vienna. An imperial policy demanded an imperial army and an imperial commander. Out of this necessity arose the powerful and enigmatic figure of Albert Wenceslas von Waldstein, Prince of Friedland, commonly known as Wallenstein. The man was a Bohemian noble, born and bred a Utraquist,¹ whose quality had been proved in the Turkish wars. Of religion, unless astrology may be so regarded, he had little or nothing; but of appetitive desires a supply sufficient to make or mar an empire. His wealth was enormous, for he made profit out of war, out of land speculation, out of everything he touched, and his ambition was equal to his destiny. The vast palace in Prague, with its Italian statues and portico, its long halls hung with showy candelabras, its tapestries, pictures, and curiosities, survives as a memorial to the taste, the splendour, and the success of Wallenstein. This man now came forward with an offer to raise an army at his own charges for Ferdinand, stipulating only that while artillery and

¹ Such was the name given to the Hussites of Bohemia, who had been accorded the use of the cup in the Communion Service.

munitions captured in war should be handed over to the emperor, the booty should be reserved to the troops.

The Protestant campaign of 1626 comprised two separate enterprises, each of which ended in disaster: an attack to be launched in conjunction with the Prince of Transylvania against the Imperialists in the east, and an advance southward from Denmark against the army of the Catholic League. Nothing came of the eastern project, save the death, in a distant Bosnian village, of Mansfield, the best of the Protestant *condottieri*. As for the Dane, one smashing blow administered at Lutter in Thuringia (August 27) was sufficient to establish the predominance of Tilly and Wallenstein, to open Schleswig-Holstein to the advance of the Catholics, and to eliminate the Danes as a serious factor in the contest.

Once more the Protestant cause was sunk to its lowest depths, but once more the very completeness of the imperial triumph set in motion counteracting forces which were destined to give them check. In the elation born of victory the Catholic Electors conceived a natural but nevertheless unwise idea which was pursued with effects most injurious to the emperor's interests. A considerable body of ecclesiastical wealth, including in northern Germany two archbishoprics and twelve bishoprics, had, since 1552, passed from Catholic into Protestant hands. Of this imposing corpus of property part was honourably expended in maintaining the Lutheran church; part less honourably in the support of the necessities and luxuries of the secular princes. All this spoil was now in virtue of an edict of March 6, 1629, to revert to its Catholic owners. It may be imagined how disturbing was this upheaval to Protestant administrators who were required under the tyrannical pressure of Wallenstein's troops to surrender property which they had for many years been accustomed to regard as their own. And even Catholics began to murmur when they learnt that Jesuit Fathers were filtering into abbeys where no Jesuits had been before, and that it was proposed on Wallenstein's advice to create out of four opulent north German sees a principality for a hereditary prince. What, it was asked by German Catholics and Protestants alike, was portended by the position and proceedings of Wallenstein? He was admiral of the Baltic, and Duke of Mecklenburg. His large army, recruited from every creed and country, pillaged Catholic and Protestant alike. Did he propose to make his master despot

of Germany? Did he design to carve out a kingdom for himself? Was this furious zeal for the Roman religion only a cloak for a plot to subvert the liberties of Germany in the Austrian interest? These doubts passed through many a Protestant and Catholic mind in Germany. Maximilian of Bavaria was an honest Papist, but he had not fought Ferdinand's battle at the White Hill for the purpose of enabling a Bohemian *condottiere* to ride rough-shod over the German princes. At the Diet of Ratisbon (July, 1630) he pressed for Wallenstein's dismissal, and to the surprise of Germany obtained it.

Of this incipient revolt against the alarming predominance of Austria, France, under the guidance of Cardinal Richelieu, took prompt and skilful advantage. Disarming Bavaria by a secret treaty, she arranged to finance (Treaty of Bärwalde, January 23, 1631) a Swedish invasion of Germany to restore the fortunes of the Protestant cause.

In any computation of human excellence Gustavus Adolphus of Sweden should stand high. A brilliant linguist, for he spoke eight languages, a great soldier and trainer of soldiers, a statesman with wide but not impracticable ambitions, a sincere, passionate, and single-minded believer in the faith which he had inherited from his fathers, Gustavus out-tops the statesmen of his age in energy, simplicity, and integrity of character. Broadly speaking, he was governed throughout his career by the two great interests of country and creed. For Sweden he desired a safe, unmolested, and predominant share in the commerce of the Baltic, and to that end, as also for a shield against Poland and Russia, a long strip of south Baltic coast: for German Protestantism victory against the Catholics and a wider territory secure against attack.

His early manhood was consumed in warfare. He fought the Danes, the Russians, and later Sigismund Vasa, the Catholic King of Poland, a man of his own family, who dreamt of ruling in Sweden and of there spreading the Roman faith. In these hard wars under the inclement Polish skies Gustavus fashioned the military instrument which has made him famous in the annals of the military art.

The Swedish army, in which there was always a strong infusion of stalwart Scots, was chiefly notable for five characteristics. The men wore uniform. The regiments were small and

equipped for speed. A light, mobile field artillery, easy to handle and brilliantly manoeuvred, reinforced the infantry arm. The muskets were of a type superior to that in general use. The cavalry, instead of galloping up to the enemy, discharging their pistols in the Dutch manner, and then turning round and galloping back to reload, charged home with naked steel. To these advantages the quality of the commander supplied an invaluable supplement. Mastering every detail, sharing every hardship, taking every risk, seizing every opportunity, Gustavus inspired his swift and mettlesome followers to endure, to obey, and, if need be, to die.

Before the momentous treaty with the French, Gustavus was already south of the Baltic, and established in East Prussia and West Poland. If ever he had entertained doubts as to a campaign in Germany for the curtailment of the imperial power they were dissipated by certain manifest signs of Ferdinand's hostility. Holding that the throne of Sweden belonged by rights to that Catholic member of the house of Vasa who was ruling in Poland, the Emperor refused to acknowledge Gustavus by his royal title. It required no great discernment to detect that behind this refusal was a plan for engineering a Catholic restoration in Sweden through the person of Sigismund, the Polish king.

So when Wallenstein had made himself master of North Germany, and further proceeded to lay siege to Stralsund, Gustavus made up his mind that the time had come to strike hard for Sweden and the faith. Ferdinand was an enemy on three separate accounts, as the friend of Poland, as the protagonist of the Roman Church, and as a direct competitor for power on the Baltic—and all Germany seemed to be at Ferdinand's feet. But, despite his generous and wide-ranging views for the formation of a Protestant Federation in Germany, "that invincible monarch, the bulwark of the Protestant faith, the Lion of the North, the terror of Austria, Gustavus Adolphus," came no nearer than the Dane to solving the vexed problem of bringing religious peace to the Germans.

To students of the military art all over Europe, and not least in England and Scotland, as the Civil Wars were destined to show, the method of Gustavus served as a model. The quick, victorious campaign in northern Germany, the crushing victory over the overwhelming numbers of Tilly at Breitenfeld (Septem-

ber 17, 1631), the advance of the Protestant arms to Prague in the east and to Mainz and Worms in the west, the final defeat of Tilly on the Lech, and Gustavus' entry into Munich, constituted a dazzling achievement which long fixed the admiration of Europe. In less than two years the fortunes of the rival creeds had been violently reversed.

But there was more show than substance in the Swedish victory. An ill-paid foreign army subsisting on the country can never expect to be popular. The Protestants of Germany were backward in supporting a power of whom it was suspected on good grounds that one of its main objects was the acquisition of German territory. The Catholics, despite the hopes of Richelieu, were alienated by the systematic plundering of the blue and yellow brigades, and regarded them not as friends but as enemies, so that instead of throwing themselves against Ferdinand, Sweden and Bavaria attacked one another. From that conflict Gustavus emerged victorious. But there was an imperial army, now once more levied and led by Wallenstein, with whom a difficult account had yet to be settled, an army strong enough to drive the Saxons out of Bohemia, and after it had effected a junction with Maximilian's forces, reaching a figure of 60,000. At Nuremberg, Gustavus, pitted against the great Bohemian, experienced his first defeat; and though the honours were easy in the bloodstained field of Lützen (November 16, 1632), the courage of the Swedes was of little avail, for the king, without their knowledge, had fallen in the fight. "I am the King of Sweden," he is reported to have said to the cuirassiers who demanded his name as he lay on the ground mortally wounded, "who do seal the religion and liberty of the German nation with my blood."

The war continued, bereft of the last remnant of Protestant idealism through the death of Gustavus. Sweden was not prepared to discontinue a struggle which had given her the valuable bulwark of Pomerania, the sack of many wealthy cities, and a commanding voice in the councils of Europe. If Gustavus had disappeared, there still remained as regent of the Swedish kingdom during the minority of his infant daughter, the sagacious statesman, who, as the partner of his cares and dreams, had long borne the burden of civil government, and had gathered all the reins of foreign diplomacy into his hands. Oxenstierna

was resolved to maintain for Sweden the leadership of Protestant Germany. The marshals of Gustavus, for whom campaigning was the salt of life, were at his call; and with their aid, supplemented by the efforts of the Franconian, the Swabian, and the two Rhenish circles (Alliance of Heilbronn, April 23, 1633), the Swedish Chancellor still hoped to be in a position to secure a peace of victory for the Swedish and Protestant cause.

With far less consistency of purpose Wallenstein also meditated a plan for settling the German question.

To the Jesuit Camarilla in Vienna, the conduct of the great Bohemian general after the battle of Lützen gave rise to the darkest suspicions. Wallenstein was inert in war, active in diplomacy. When it was expected that he would exploit to the full the consequences of Lützen, he remained idly stationed in Bohemia negotiating with the Saxons. Neither the capture of Ratisbon by the Swedes nor the alarm of Vienna provoked him to effective action. His thoughts, shaped by the weariness of ill-health and also by a treasonable ambition, turned to a general pacification of Germany to be accomplished through the operation of his unique prestige. The peace of Wallenstein would not have been a Jesuit peace. It would have been too Bohemian, too tolerant to please the Fathers. Perhaps, also, though this is not certain, it would have comprised as one of its conditions a Bohemian crown for himself. But nothing came of these imaginations. It was judged in Vienna that the man was too dangerous to live, and Irish dragoons were ready in the camp at Eger to do the butchery. 1634

The first effective overtures of peace came from that quarter of Germany which ever since the beginning of the war had shown least appetite for the fight. Lutheran belligerency was a tender plant thriving only in the sunshine of Swedish victories. So when Bernard of Saxe Weimar and Horn, the two generals upon whom the mantle of Gustavus had devolved, were routed on the decisive field of Nördlingen, and all south-western Germany passed at one blow from Swedish into Imperial control, the Elector of Saxony led the Lutherans straight over into the Imperial Camp. The Peace of Prague (1635) was not a chivalrous transaction, for the Lutherans not only threw over their Swedish allies, but pledged themselves to help Austria to evict them from Germany; but peace is always wiser than war, and the Peace of Prague, which by the end of 1635 had been ac-

cepted by nearly all the important princes and free cities in the land, was as wise and good a settlement as the situation permitted. The Protestant signatories obtained a guarantee for their form of worship and for the retention for a period of fifty years of the lands and revenues which they had taken from the Roman Church.

But at this juncture, when it seemed that a general peace was in sight, the war entered upon a new and wholly secular phase, losing the religious character which had originally belonged to it, and becoming submerged in the struggle between the Bourbons and the Habsburgs for ascendancy in Europe. There was little indeed of the old theologians' spirit in a struggle in which Catholic France and Protestant Sweden were allied (Treaty of Compiègne, April 28, 1635) with the Protestant Dutch Republic against Lutheran Germany, Catholic Austria and Catholic Spain, in which Savoy sold its friendship now to one side, now to another, and when the stakes at issue were no point of doctrine or ritual, but whether Sweden should be permitted to keep Pomerania or France allowed to retain possession of Alsace. There was little of religion, but there was an intolerable amount of marching and countermarching, of sieges and sacks, arson, murder, and of all the horrors which savage and starving mercenary troops are able to inflict upon a helpless population. The chief contriver of this long spell of agony and chaos was, as has been seen, a cardinal of the Roman Church. For a period of eighteen years (1624-42) the political genius of Richelieu, the Prime Minister of Louis XIII, dominated the European scene. Many qualities essential to statesmanship were lacking to this imperious prelate. He knew nothing of economics or public finance. Despite his long spell of absolute power he never lifted a finger to remedy the confusions, the irregularity, and the oppressions of the French fiscal system which eventually brought that monarchy to the ground. To the whole humanitarian side of politics he was profoundly indifferent. But there was one cause and only one to which his lucid, ruthless, and logical intellect was persistently devoted. He worked with a single mind for the greatness of France as that phrase has been understood by a long line of French statesmen, by Mazarin and Louis XIV, by Danton and Napoleon, by Delcassé and Clémenceau, by Poincaré or his pupil Tardieu. From the outset he formed three

projects, to destroy the political power of the Huguenots, to abase the nobility, and to make the king's name feared and respected through Europe. The first object he accomplished entirely, the second in part. To the third, which involved the unmaking of Germany and the downfall of Spain, he made an important contribution.

It is significant of his detachment from religious prejudice that in his great enterprise against the Huguenots he did not scruple to invoke Protestant aid. As a condition of receiving financial assistance from the French treasury the Dutch were compelled to help to reduce La Rochelle, the famous capital of French Calvinism. Odious as this task was felt to be in Amsterdam, there can be no doubt that on a large view of Protestant interests it was well that the Huguenots should be deprived of their power to molest the government of France. An armed minority holding a hundred fortified towns is a block of granite strewn in the path of national development. So long as the Huguenots were a state within a state, Richelieu was unable to marshal the Protestant princes of the continent against the Habsburg house. Only after he was rid of this domestic embarrassment (1629) did France step forward to take that commanding part in the direction of the Thirty Years' War which secured and perpetuated the religious schism in Europe. The nobles did not abash him. He had Montmorency, the first nobleman in France, executed for conspiracy. To balance the power of the aristocracy, he gradually built up the nucleus of a centralized civil service (the intendants) as well as an army and navy in the permanent service of the crown.

The student of diplomacy, if he may avert his eyes from human suffering, will admire the skill with which a Christian prelate prolonged a barbarous and unnecessary war, the apposite liberality with which the flagging enthusiasm of the indispensable Swede was refreshed with supplies of men and money, the subtlety with which the mirage of an impending peace was dangled before his eyes and the address with which his most to be apprehended rivals, the Danes and the Poles, were lulled into a neutral repose. If he notes that some schemes miscarried, such as that Rhenish Confederacy under French protection, which, again and again, under Mazarin, under Napoleon, under Poincaré, has been set up or attempted, he will applaud the span of a design which included the conquest of Roussillon, the invasion

of Catalonia, the combination of Mantua, Parma, and Savoy against the Spanish power in Italy, a marriage alliance with England, and the acquisition of Alsace and Lorraine for the French monarchy. It has been pointed out that as a War Minister Richelieu had many defects, that he could neither create an army nor plan a campaign, that he was too jealous of superiority to place eminent men in command, and that it was not until 1643, when he was already in his grave, that Condé's victory at Rocroi announced that France was once more a great military power. All the more to be admired is the cardinal's diplomacy. The French armies made little out of their seven years' campaigning under Richelieu, but at the end of it France was mistress of Alsace, Lorraine and Roussillon, and had set a term to the conquests of the Counter-Reformation in Germany.

1621-65

In this last section of the war, Spain, ruled by Philip IV and Olivarez, a nerveless king and a headstrong minister, suffered four staggering reverses, the destruction of her fleet, the revolt of Catalonia, the loss of Portugal, and an insurrection in Naples. The common root of all these disasters was the ambition of Spain, a poor, exhausted, ill-administered country, split by geography and history into distinct and opposing compartments, to play a commanding rôle in the theatre of European politics. A statesman unbewitched by the glamour of foreign war would have realized that for a state sunk so low as Spain at the accession of Philip IV, a long course of peace, retrenchment, and civil reform was imperatively needed. With her finances in utter disorder, her fleet of ocean-going ships reduced to a skeleton, with the Indies lost, with the American colonies held by the slenderest thread, with Portugal and Naples seething with discontent, with her coinage debased and the Netherlands practically gone beyond recall, Spain was no longer in a position to lead the Catholic forces of Europe against the Protestant enemy. Olivarez was able, vigorous, ill-tempered; but he was also a courtier with no foundation of political knowledge. His idle master was flattered by the suggestion that a great foreign war, managed by a capable minister, would restore the ancient lustre to the crown. But the policy inevitably foundered on the rock of finance. To conduct a war to a successful conclusion Olivarez required far more money than the people of Spain, acting through the five

Spanish Cortes, were accustomed to supply. Everywhere, but more particularly in Catalonia, the richest but also the most independent province of the Spanish Empire, he met with resistance. In an ill-judged moment Olivarez determined to break the Catalans, to abolish their privileges and to quarter a mercenary army upon them. But Barcelona was not like La Rochelle. It was, next to Seville, the richest port in Spain, and the capital of a population speaking a separate language, having ancient customs, which found it easier to fraternize with a Provençal than with a Castilian, and was in no circumstances prepared to be regarded as a province of Castile. In 1640 the Catalans rose in revolt, and the next year elected Louis XIII to be Count of Barcelona, and formally placed themselves under the protection of the French.

The Catalan rebellion had at once a serious reaction on the position in Portugal. Sixty years of union, so far from improving, had only embittered the relations between Portugal and Spain. The Portuguese chafed under uncomprehending Spanish viceroys, and complained that Cadiz had robbed Lisbon of its commerce. But a yet more deep-seated and legitimate grudge had made the whole connection in the highest degree detestable. Spain had lost Portugal her Empire in the east. The union had involved Portugal in all the enmities which the high-flying Catholic ambitions of the Spanish monarchy had attracted to itself. With these ambitions the sympathy of Portugal was restricted. A thousand times she would have preferred to be quit of a partnership which had led to the wastage of her most precious assets. To these acute discontents the centralizing policy of Olivarez, enforced by the odious Vasconcellos, added a grievance not to be borne. Learning that they were to be treated as a province of Castile, threatened with Castilian taxes, and fired by the example of the Catalans, the Portuguese rose in revolt, and called to the throne a noble of the house of Braganza.

The affair was a matter of three hours. The union was broken, and to this day the breach, widened by twenty-eight years of futile warfare (1640-68) has never been mended.

Olivarez and Richelieu were both right in thinking that a higher degree of centralization was necessary to the more efficient working of their respective states. The reason why Olivarez failed and Richelieu succeeded is that in France conditions were

favourable to centralization whereas in Spain they were adverse. All ways in France led to Paris. No ways in Spain led to Madrid. Iberian mountains and Iberian men are obstinate things. Olivarez ignored the mountains and attempted to drive the men. Against such an affront to its cherished quiet and seclusion no race in the world can be trusted to react with a higher degree of mulish obstinacy than the Iberian. The Spaniard dreamt imperially, but refused to pay for his dreams. Nothing would persuade a Catalan that mediaeval standards of finance went ill with the responsibilities of modern Empire.

The renewal of the war with the Dutch after the expiration in 1621 of the twelve years' truce was another speculation which came off ill for Spain. On the death of Maurice of Nassau, the Dutch found in his younger brother Frederick Henry a statesman and a soldier well able to direct the work of national defence. Under this admirable commander, and with the aid of the subsidies of Richelieu and a gallant corps of English adventurers, the Dutch republic opposed a successful resistance to the land armies of Spain.

The sieges of Hertogenbosch, of Maestricht, and of Breda showed that in the art of poliorcetics the Dutch had lost none of their ancient cunning. They could take cities and defend them. In a war of position, as distinct from a war of movement, no troops were more competent: but the swift marches, the sweeping victories, and large scale operations of a Gustavus Adolphus were alien to the genius of this slow and methodical race. The Dutch maintained their positions. Even with French aid, the task of crushing the Austro-Spanish defence in the southern provinces was wholly beyond their strength.

The real genius of the Dutch people was shown not in this land warfare, but on the waters. With the greatest intrepidity they penetrated into the most remote and desolate portions of the globe, exploring the Amazon, bringing tea into Europe from Formosa, founding in Batavia the centre of an Eastern Empire, and carving a Dutch State out of the vast bulk of Portuguese Brazil. In estimating the causes which led to the downfall of the united kingdom of Spain and Portugal, the attacks of the Dutch upon the Portuguese settlements in Brazil and Ceylon must be reckoned as substantial factors.

Against this steady accumulation of colonial activity the

united Iberian kingdom made on the eve of its dissolution one last gallant and forlorn effort. A strong fleet under Oquendo, one of the best of the Spanish sailors, was despatched to the Channel to dispute with the Dutch in their native waters; another Armada, partly Spanish and partly Portuguese, crossed the Atlantic to retrieve Brazil. Both these fleets were destroyed by the superior seacraft of their Dutch adversaries. The battle of the Downs (1639), in which Van Tromp defeated Oquendo, is famous in the naval annals of Europe; but the four days' fight of Itamarca, off the coast of Pernambuco (1640), was equally decisive. In combination these two Dutch victories, the first won in European, the second in South American, waters, sealed the doom of the Iberian empire.

The peace of Westphalia, which closed this long war, was the result, not of any inclination of the rival armies in Germany to force a military decision, for of such inclination—war being a most profitable calling—they had none, but of the common sense and humanity of Christina of Sweden, the fatigue of Spain, and the impatience of a congress, which had been sitting three years in two dull little Westphalian towns (Münster and Osnabrück), to bring its tedious and complicated work to a definite conclusion. But there must be no mistake about the undiminished gusto with which the soldiers, Swedish, French, and Imperial, carried on their trade to the end. Fighting and pillaging was the breath of their nostrils; and if the diplomatists had not come to an accord, being shaken out of their leisurely ways by the separate peace between Spain and the Netherlands in January, 1648, Wrangel and Königsmark, Condé and Turenne, Colloredo and Piccolomini, might have fought on until the time came for them to bequeath their war game to yet another generation of redoubtable captains.

The peace of Westphalia, corresponding as it did to the balance of religious and political forces of the time, settled for many generations the public law of Europe. Each of the protagonists obtained some form of mundane satisfaction, the emperor in the Bohemian crown, acknowledged to be hereditary in his family, France in the Landgraviates of Alsace, Sweden in western Pomerania and the bishoprics of Bremen and Verden, and Bavaria in the Upper Palatinate. For the future history of Europe by far the most important of these arrangements was

the acquisition by France, as a reward for her intervention in the war of the Landgraviate, of Upper and Lower Alsace in full sovereignty. As one of her diplomats then saw and as Mazarin realized afterwards, it would have been safer for France, and less provocative to Germany, had Alsace been accepted as an imperial fief carrying with it a seat in the German Diet. But the error once made could not be retrieved. A challenge was thrown out to the German people, which at a later stage, when the sentiment of nationality had become strong, was taken up.

It was not to be expected that out of the passions of this exhausting war there would emerge the will to religious toleration. Neither side was prepared to tolerate: but at least a *modus vivendi* was found in the reaffirmation of that principle of *Cujus regio ejus religio* which had been the basis of the peace of Augsburg, and in its formal extension to the Calvinist faith. The northern bishoprics were saved for Protestantism. The Lower Palatinate gilded by an eighth electorate was conferred upon Charles Lewis, the son of the "Winter King," whose unwise assumption of the Bohemian crown had been the origin of so many ills; but Bohemia itself, and all the hereditary dominions of the Austrian house were surrendered to the Jesuits, and over this wide region the dream of Ferdinand was realized that no heretic should be allowed to worship or to preach.

A wide difference separates the Germany of Frederick Barbarossa from the weak federation of some three hundred and fifty states (each empowered to pursue its own foreign policy so long as it was not directed against the emperor) which emerged from the Westphalian congress. Then the emperor exercised a real though irregular authority in Germany. Now his power, though confirmed in Austria, Bohemia, and Hungary, was a shadow among the Germans. Then the Swiss and the Netherlands were imperial. Now the independence of the Swiss republic was formally recognized, and the Netherlands, though still nominally part of the Burgundian circle, had in effect broken into a Spanish province and a Dutch republic. Then Germany was a dominating influence in the world. Now it was little better than a cypher. Then there was one religious Faith, now there were three. Out of the distractions of Germany and the prostration of Spain there arose that opportunity for the development of French military ambition of which Louis XIV and Napoleon took full advantage.

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THE TRIUMPHS OF MAZARIN

Ascendancy of France in Europe. Anne of Austria and Mazarin. The First Fronde. The revolutionary movements of France and England compared. The second Fronde. The depopularization of Condé. The influence of the Frondes. Diplomatic triumphs of Mazarin. Hugo Grotius and the Rhenish League.

THE Treaty of Westphalia, to a greater extent even than the Treaty of Versailles, might have been dictated by the ghost of Richelieu. Never has French diplomacy secured a greater triumph. Never before had the political map of Europe worn an aspect more favourable to French ambitions. As a military force capable of giving a serious check to French policies, Germany, a clumsy federation of powerless, impoverished, and mutually inimical states, was eliminated. So far from being a danger to France, she was, on the contrary, a prime factor in French security, a reservoir of political allies, a sphere of influence, a buffer against Austria, a prime condition of European equilibrium. To keep Germany thus powerless and divided was henceforth and until the French Revolution a prime object of French diplomacy.

In such an attitude there was nothing malignant. The French, having no fear of Germany, which was then prostrate and never likely to be strong, took pleasure in regarding themselves as the guardian angels and tutelary guides of an interesting, inoffensive, and much retarded people. They noted with pride the spread of French literature, French acting, and French fashions among the awkward and submissive Teutons, and regarded it as a wise dispensation of Providence that France was now able to resume, under the most favourable conditions, the civilizing mission of Charlemagne to the barbarians of the east.

But at the time the diplomatic triumph with its manifest opportunities went unperceived. While the diplomatists were signing the treaty at Münster, France was in revolution, and its government barely able to maintain a footing in Paris.

For at the head of affairs in France there were two foreigners, Anne of Austria and Cardinal Mazarin. Louis XIII, dying in 1643, had left an infant of five, whose Spanish mother, cleverly

shaking herself free from the Council which had been appointed to guide her path, had assumed the Regency, and called her Italian husband to share the burden. Everything about this arrangement was odious to the princes of the blood, to the nobles, to the Parliament of Paris, and to the mob. They disliked Anne, the Spanish regent. They hated the principle of an omnipotent Prince Minister. There was no evil which they would not believe of Mazarin, that he was a thief, a cardsharp, a perverted libertine, a low-born upstart, a pillager of the public purse. The great diplomatic ability by which this undoubtedly rapacious minister sustained the tradition of Richelieu was lost in a cloud of detraction.

The unpopularity of the government was augmented by the taxes required to finance first the German and then the Spanish war, which, even after the Peace of Westphalia had been signed, dragged on for eleven years. Mazarin was as ignorant as his master Richelieu of the first principles of finance. All his fiscal expedients were bad; but two, since they injured Paris, were dangerous, a tax upon the houses in the suburbs of the capital, and a violent interference with the Parisians' favourite investment, the *rentes* of the municipal Hôtel de Ville.

Revolution was in the air. There was, in that year 1648, revolution in Naples, in Catalonia, in Portugal, in England, and how could Paris fail to experience the general tremor? The market women cried for Masaniello, the Neapolitan fisherman who had dared to defy the King of Spain, while the greybeards of the Parliament meditated the more substantial precedents set by an assembly of like name to their own, which sat at Westminster and had just brought the English monarchy toppling to the ground.

Out of these general conditions arose the two curious rebellions which are known as the First and Second Fronde, rebellions which exposed the monarchy to the gravest humiliations and spreading far and wide through the country at one time (1652) threatened to shake the fabric of the State to its foundations. Michelet says that all the honest people in France were opposed to Mazarin and that all the rogues were upon his side. This is too absolute. Mazarin stood for the continuity of French foreign policy and for the unity of the French state. His opponents in many instances cared neither for the one cause nor for the other. What is true is that whatever sound and serious thinking there was in France either about financial reform, or about

constitutional checks on autocracy, or about "the condition of the people" question, was to be found in the ranks of the *frondeurs*, and particularly among the magistrates of the Paris Parliament, who took the lead in the First Fronde and gave it a dignity to which the second rising cannot pretend.

But in the quality and range of its appeal, as also in the character of the organ through which it was expressed, this body of valuable political thought was singularly bare of inspiration and power when we compare it with the passionate and enlightened intelligence, at once enriched and narrowed by religious emotion, which carried the Parliamentary cause to victory in England. A revolution, if it is to have durable results, demands some intellectual preparation; but in France there had been no considered movement for the reconstruction of the monarchy on constitutional lines. The States-General, which had met in 1614, after an appalling manifestation of aristocratic selfishness, dispersed without a message to the country. The Parliament of Paris, a hereditary corporation of magistrates, serious and honourable and able, through the right which it possessed to refuse the registration of royal edicts, to exercise a certain check upon the autocratic power of the Crown, was devoid of any general representative character. A privileged body, it spoke for a privileged class, and only on rare occasions, for brief periods, and by some accidental conjuncture of circumstances, voiced the general will of France. Such an occasion presented itself in August, 1648. The nobles, people, and Parliament were united in protesting against Mazarin's war taxation and in asking for civil liberty and constitutional guarantees. So hot was the feeling that when Mazarin imprisoned Broussel, the venerable protagonist of the Parliamentary claims, twelve hundred barricades rose in Paris and the government was brought to its knees.

Yet even in the First Fronde, when the constitutional issue was clearly defined and hotly felt, there was outside the Parliament no sustained interest in reform or organized attempt to secure it. The leader of the Paris mob, Paul de Gondi, was a born conspirator, fishing in revolutionary waters for a cardinal's hat. The fashionable ladies who played so active a part in this serio-comedy were actuated by motives as far removed as possible from the reform of the State or the improvement of the popular lot. Between the nobles, who wished for the States-General to confirm or extend their privileges, and the Parliament, which regarded

that body as a dangerous rival, there was no bond but a common hatred of the cardinal. These differences among the *frondeurs* deprived the movement of all dignity or force.

The First Fronde was michievous and discreditable enough. A situation, which might have been dealt with by a few timely concessions honestly meant and steadily maintained, was allowed through ill-will and ill-faith so far to deteriorate that Paris was lost to the Court, and only recovered by a formal siege (Treaty of Rueil, March 11, 1649). But at least there was in the First Fronde a definite issue of real constitutional importance. Though the magistrates of Paris prejudiced their cause by their association with the mutinous nobility who stirred up the passions of the mob, they had a cause to which no wise ruler should have refused a hearing, for they stood for civil liberty and the introduction of a system of control over public finance. It is the great blot upon Mazarin's statesmanship that the concessions, which he was twice forced to make to the Parliament, were made in bad faith and withdrawn at the earliest moment.

There was less of principle and more of danger and disgrace in the Second Fronde. It began with the imprisonment of Condé, the victor of Rocroi and of Lens, and the commander of the Regent's army in the first rebellion. No man or woman could long endure the insufferable pretensions of this arrogant soldier. But it was a bold step on the part of Mazarin to imprison a man so wealthy, so formidable, and so famous. A violent spasm of indignation shook the country, bringing Turenne at the head of a Spanish army into Picardy, causing rebellion in Bordeaux, and ultimately leading to the liberation of Condé and the flight of Mazarin. But Condé, though he could count upon the support of a mutinous faction among the nobles, was the last man, by reason of his infirmities of temper, to compose the differences of a political coalition. The combination of the nobility of the Sword and the nobility of the Robe was hardly formed ere it broke up. The wise Regent, inspired by Mazarin, set herself to the easy task of raising up against the vainglorious general, from the inner circles of the Fronde, an opponent as vainglorious and ambitious as himself. Paul de Gondi,¹ the leader of the priests and the rabble, went over to the Court for the promise of the cardinal's hat, and Turenne soon after surrendered to a bribe. Each of these recruits was in a position to make a contribution to the

Jan.,
1651

¹ Afterwards Cardinal de Retz.

royalist cause, for Gondi was the uncrowned King of the Paris *canaille*, and Turenne, the son of a Dutch mother, was the most methodical soldier in Europe. In January, 1652, the situation was so far restored that Mazarin was able to rejoin the Regent at Orleans.

But there was still a formidable obstacle to be overcome before peace could be restored to France. Condé was in the field with friends among the rank and fashion in Paris, with a mutinous rout of nobles at his heels and the private fortune of a monarch, and Condé, though in technical skill inferior to Turenne, was the most fortunate of the French generals who had won their laurels in the Thirty Years' War. But Mazarin knew his Condé, and though the experiment was costly to France, realized that in due course of time that insufferable man could be relied on to forfeit his cheap popularity. As the prince, with some aid from Mademoiselle de Montpensier, a young lady of fashion in desperate need of an exalted husband, entered Paris (July 2, 1652) at the head of an army half recruited from Spain, the cardinal prudently withdrew beyond the frontier. At that, since Mazarinades were of no value without Mazarin, the fun and purpose of the insurrection seemed to evaporate.

Plain men began to ask why this disgraceful turmoil, so bad for trade, so dangerous for France, was kept on foot. They condemned Condé's treacherous treaty with Spain. They resented the presence of his Spanish troops and the outrages of his cut-throats. They asked themselves why Paris should be dragooned by this fantastic rout of idle nobles, smart ladies, street ruffians, and enemy soldiers. The game had been carried too far. It was unpatriotic; worse, it was ridiculous. Sensible that the tide of popular favour was ebbing from him, the prince abandoned his post and withdrew to Spain. On October 21, 1652, Louis XIV was once more in Paris and the Second Fronde was at an end.

The lesson of this fantastic rebellion was deeply graven on the mind of the young king. That is the chief importance of the Fronde for general history. Louis XIV never forgot the humiliations of his boyhood, when his mother was hunted from Paris, when the royal army was fired at from the Bastille, and the monarchy nearly destroyed by a rebellious nobility in league with an enemy power. From this experience he drew the moral that France needed the strong hand of an autocratic king, who would

trust no grand viziers to transact his business, but would look into everything himself and put a curb upon the nobles. Thus the disorders of the Fronde led straight to the personal government of Louis XIV.

Mazarin lived on till 1661, supported by the victories of Turenne, and achieving in the later part of his life diplomatic triumphs hardly less distinguished than those which had marked his début as Prime Minister. The main business which now confronted him was that of bringing to a successful termination the dragging war with Spain. In a matter of such importance the cardinal allowed no consideration based on religion or ethics to affect his political action. He nourished rebellion in Naples, Catalonia, and Portugal, and did not scruple, in order that he might constrain his adversary to peace, to make alliance with the regicide English republic.

From that union (March 3, 1657) came the battle of the Dunes, when an English Puritan army, appearing for the first time on a continental battlefield, and fighting under Turenne, administered a last punishing blow in the duel between England and Spain, which ninety years before had been opened in the sunny waters of a Mexican port.

The Peace of the Pyrenees, following hard on the heels of the Anglo-French successes in Flanders, completed the territorial security of France. Catalonia, indeed, was abandoned to Spain, but not before she had shown an obstinate will to break off her precipitate federation with the French. But other conquests made at the expense of Spain—Roussillon and Cerdagne in the south, part of Artois, and a string of towns on the north-east frontier, in Flanders, Hainault, and Luxembourg—were retained under this instrument. That the English were installed in Dunkirk was from the French point of view the only drawback to a welcome peace. Nov.,
1659

A royal marriage crowned Mazarin's work. The Spanish Netherlands, roughly corresponding to modern Belgium, had long been an object of French ambition. But how could they be won? The way of conquest was expensive and doubtful, the way of marriage cheap and secure. And since it seemed certain to Mazarin that Philip IV's little son by his second wife was too feeble to live, the way of marriage was open. It was the last of the cardinal's achievements that he effected a union between Maria Theresa, the eldest daughter of Philip IV, and Louis XIV. What brilliant results might be expected from this marriage!

Perhaps a deal for the partition of the Spanish Empire with Leopold of Austria, who had to content himself with the hand of the younger Infanta; or perhaps even, and still better, the union of Spain and France under a single crown. For Mazarin may have anticipated what proved to be the fact, that the dowry in respect of which Maria Theresa renounced her inheritance would never cross the Pyrenees.

How little can the wisest statesman forecast the future! The marriage, which gave rise to such flattering hopes, was the cause of an exhausting war out of which France and Spain, pitted against the Empire and the maritime powers of the north, emerged sensibly reduced in power and influence.

1583-1645 The terrible lesson of the religious wars did not fall altogether unheeded on the ear of humanity. It produced a great book and an interesting experiment. The book was that famous treatise the *De Jure Pacis et Belli*, in which Hugo Grotius, a citizen of the Dutch republic, first envisaged in its full compass the modern Science of International Law. The experiment was a miniature League of Nations (set up in 1658 on the Rhine by Philip von Schönberg, an enlightened Archbishop of Mainz), the member states of which bound themselves to settle their quarrels by the method of conciliation. The classical work of the humane Grotius has had a lasting influence on the thoughts of peace-loving men. If it has been no more successful than the teaching of the Christian churches in preventing war, it has drawn distinctions which have affected the current moral judgments of states between just and unjust wars, between the position of combatants and non-combatants and between those modes of waging war which fall within or outside the limits of tolerated and conventional barbarity.

A far more restricted measure of success attended the Rhenish Federation. By admitting France into their union the Rhinelanders transformed a pacifist society into a confederacy coloured by the aims of a military and aggressive state.

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CHAPTER XIX

THE GREAT REBELLION IN ENGLAND

Defeat of the Counter-Reformation. Humanism. The Bible. The sea. The scientific spirit. Comparative unimportance of England in Europe. Prevailing intolerance. The Divine Right of Kings. Anti-Catholic feeling. The question of sovereignty. James I. Impeachment of Buckingham. The parsimony of Parliament. Quality of the Parliamentary opposition. Charles I neglects the danger signals. Eleven years of personal rule. Strafford and Laud. The Puritan emigrations. The Scottish rebellion and the survival of Parliamentary government in England. The Long Parliament. John Pym. The Civil War. Oliver Cromwell. Intolerance of Parliament. Struggle between Parliament and Army. The second Civil War and the execution of Charles. Military and naval strength of the Commonwealth. Cromwell's Irish, Scottish, and foreign policy. Character and consequence of the Protectorate.

WHILE the continent was racked with religious wars England passed through the crisis of the Reformation undisturbed by foreign invasion or grave internal tumults. By the end of Elizabeth's reign the main body of the English people were content to accept the state-made Church, neither Roman nor Presbyterian, which it was the achievement of Elizabeth to have sustained against the pressure of contending forces. The attack of the Counter-Reformation had been repelled. The Bull of Deposition, so unwisely issued by Pius V, by confronting the English Catholics with a cruel conflict of loyalties, had alienated from the papal cause that large body of Catholic opinion which was English first and Roman afterwards. Being identified with the enemy power of Spain, the popularity of the ancient Faith suffered an eclipse. The Jesuit plots to kill the queen had been foiled. So strong was the state that it could afford to be sparing in its penalties. Compared with the Protestants burned for heresy under Mary, the number of Catholics executed for high treason by Elizabeth was inconsiderable. Persecution is always deplorable, but these high-minded men were allied with a foreign power to upset the state.

Thus favoured by fortune, the English people received its education from Humanism, the Bible, and the sea. What was lost in the mechanical dislocation of schools throughout the Refor-

mation was regained by the fresh tides of inspiration which passed into the life of the people through these three very different sources. In the Elizabethan age the English, though still rustic, had become a poetry-loving, music-loving, Bible-loving, and sea-loving people. The schools preserved that new discipline in the humanities the original impetus to which was found in the teaching of Erasmus and Colet. The nobles and squires sent their sons to Oxford and Cambridge, which now began to acquire their modern office of giving higher education to the laity. Ladies and gentlemen learnt Greek and Latin, Italian and French. The classics of Spain, France, and Italy were rendered into English. To travel in Italy, to write sonnets or blank verse after the Italian manner was fast becoming an object of educational ambition to the fortunate. Stories taken from all the world, from Boccaccio and Bandello and Saxo Grammaticus, as well as from remote Celtic antiquity, passed into the popular drama and furnished part of the new material for Shakespeare's genius.

This free artistic cultivation, spreading right through society, and owing more to the stir and vivacity of the court, the castle, the hostelry, and the playhouse than to the cloistered discipline of school and college, was prevented from degenerating into an Italian licence and triviality by the second great ingredient in the national education, the newly discovered wealth and majesty of the English Bible. For two centuries and a half before the advent of the cheap newspaper and the novel, the sacred books of the Jews furnished the staple intellectual and spiritual food of the poor and middle class of the English people. The authority of this austere and melodious literature was unique and universal. In every parish church the Bible lay free and open to all to read. Here was a people's university. Plunging into this vast miscellany, where all that is most solemn and sublime from the distant east is mingled with the records of a savage antiquity, the peoples of England wandered at their own sweet will, unshepherded and unfettered, and finding always by the way lessons for the conduct of life, some of infinite depth and beauty, but others prompting to gloom, pride, and self-sufficiency.

The third element in the English education of this time was the sea. The romance of geography seized hold of the people as if anything were possible to an age which had thus enlarged the boundaries of hope and knowledge. "Which of the kings of this land before Her Majesty," asks Hakluyt, "had their banners ever

seen in the Caspian Sea? Which of them had ever dealt with the Emperor of Persia as Her Majesty hath done, and attained for her merchants large and loving privileges? Who ever saw before this regiment an English Ligier in the stately porch of the grand Signor at Constantinople? Who ever found English consuls and agents at Tripolis in Syria, at Aleppo, at Babylon, at Balsava, and, which is more, who ever heard of an Englishman at Goa before now? What English ships did heretofore ever anchor in the mighty river of Plate?" That in many ways, some clearly to be caught and noted, as in Marlowe's *Tamburlane* and Daniel's *Musophilus*, but others elusive, the sanguine spirit of the sailor-adventurer affects the mood of the Elizabethan poets with something of his own feeling of hopefulness, may be conceded. What is more important than any direct influence upon culture is, first, the discipline which the sea provided for all its votaries, and, secondly, the glamour which this age of adventure and discovery and maritime war cast over the sailor's life. Instead of being looked upon as a thing of horror, as it was by Horace, the sea was henceforward regarded as England's opportunity.

And who in time, knows whither we may vent
The treasure of our tongue, to what strange shores
This gain of our best glory shall be sent,
T' enrich unknowing nations with our stores?
What worlds in th' yet unforméd occident
May come refin'd with th' accents that are ours?

The forward reaching spirit of Daniel's *Musophilus* (1601) may be taken as a symbol of that new formation of the English mind which resulted from the combined action of the Renaissance and the Reformation. The Catholic had provided a coherent philosophy of life, moulded by the Latin genius and perfected in the thirteenth century. From this closed body of doctrine all the forces of humanism, of free Biblical study, and of maritime adventure were now withdrawing the better part of the nation. The centre of intellectual interest had changed. The prophetic genius of Francis Bacon was inviting the student to abandon Aristotle and the Scholastics and to turn to the obedient study of nature. Not by *a priori* reason but by induction were the secrets of the world to be unlocked.

The seventeenth century, which opens with the glowing dreams of Francis Bacon, closes with Isaac Newton's precise demonstration that the whole universe is one vast mechanism. Between these

two names lies a long and splendid chapter of English scientific work, beginning with Harvey's discovery of the circulation of the blood in 1624 (reached only because he tested all his theories by experiment), carried on by Robert Boyle's epoch-making work in chemical science, illustrated by the foundation of the Royal Society, and giving to England a place in the intellectual life of Europe, which the insular reputation of a Shakespeare or a Milton could not have secured. For at the death of Queen Elizabeth and right down to the days of Oliver Cromwell England counted for little in Europe. The great school of English drama and poetry which flourished under Elizabeth and her successor James passed almost unnoticed on the continent until Schlegel's translation of Shakespeare into German at the end of the eighteenth century, and even in England it suffered an eclipse under the thickening clouds of the Puritan religion. Nor was England, save under the Commonwealth, of serious account in the weights and measures of continental politics. The navy was neglected under James, and despite Charles' greater interest in naval development was never, through the parsimony of Parliament, brought up to a strength in his reign such as even adequately to protect the British seas from piracy. Valiant English soldiers fought for the Protestant cause in the Palatinate, in the Low Countries, and in the armies of Gustavus. But there was no standing army; nor at any point was the course of continental politics powerfully affected by English interference until Cromwell converted England for the first time in her history into a military state.

During this period of isolation and comparative obscurity the English people were wrestling with two great and interrelated problems, the first religious, the second constitutional and political.

The State Church of Queen Elizabeth was far from contenting the forward religious spirits who drew their inspiration from the advanced Protestant churches of Switzerland. To some the principle of a State Church in itself was obnoxious, to others the institution of episcopacy, to a large section the use of the surplice, the eastern position of the altar, and a liturgy too closely correspondent to Roman usage. The question therefore arose whether the Church could be so enlarged as to comprehend these widely ranging movements of Protestant thought and feeling, and, if

not, what should be the position of the Protestants who should be left outside. Could there be toleration for Puritan scruples within the Church? Could there be toleration of any form of Protestant community recognized to be outside the Church? The first question was swiftly answered in the negative. Comprehension was rejected by James I, by Laud, by the Anglican divines of the Restoration. We may regret that this was so. We may be disposed to think that with a little more elasticity and allowance for the workings of the Puritan conscience in the matter of Church ceremonies during the reign of the first two Stuarts much trouble might have been avoided. But history took the other turning. When three hundred Puritan ministers resigned their livings in 1604 rather than conform to the Prayer-book, as they were required to do, the Stuart dynasty was confronted with the problem which brought Charles I to his grave.

For the idea of toleration, which was the true answer to the second question and the only solution of the whole problem, was foreign to the mentality of that age, and only at the end of the century, and at the cost of a civil war and a change of dynasty, in part established in an Act of Parliament. Under the long reign of the Roman Church, Europe had received no lessons in religious toleration, and amid the fierce passions released by the great disruption was slow to learn them. John Knox and William Laud were no more liberal than Ignatius Loyola and the Duke of Alva. So long as the great queen lived, the middle way of the Anglican Church was successfully defended, thanks to the firm administration of Archbishop Whitgift, against the Romanist on the one side and the Protestant sectaries on the other. But there could be no mistaking the drift of opinion within the Church: with ever-increasing volume it moved away from Rome and in the direction of Puritanism.

To this set of opinion James I, the strange offspring of Mary Stuart and Henry Darnley, and Charles, his son, were firmly opposed. Not that these two sovereigns desired to return to the Roman fold. The position of Supreme Governor of the Church of England satisfied all the claims of conscience and pride. But they were Episcopalians, and in varying degrees—for Charles was more pronounced than his father—sacerdotalists. "No Bishop, no King," said James to the leading Puritan ministers at the Hampton Court Conference in 1604, and this association of prelacy and monarchy, which became the corner-stone of the Stuart System,

was given a kind of sanctification by a new doctrine vigorously preached by courtier prelates that the king held his crown by right divine. The theory was indefensible but convenient. The ministers of an Erastian Church hastened to applaud a philosophy which attenuated the mundane character of their establishment; and King James, whose claims to the succession were assailable, was well pleased to hear that the Stuart Monarchy was established by the will of God.

There is one great objection to making politics hang upon theology. A theocrat may not bend. Concessions and accommodations, which might otherwise ease the march of politics, are difficult for a king who believes that he is the mouthpiece of the unalterable will of God. If the doctrine of the Divine Right of Kings had been merely an amiable flourish, it would have done no harm. But when James told the leading Puritan ministers in 1604 that if they and their friends did not conform "he would harry them out of the land" it was no mere flourish. Rather than conform, three hundred ministers resigned their livings.

The inwardness of the battle thus early engaged between the Puritans and the Stuart monarchy can be understood only if we realize the strength of the anti-Roman feeling which then prevailed, not only among the main part of the clergy, but in London, in the seaports, and in the fighting class of the community. In these regions of public opinion fear and hatred of Rome were for many generations predominant emotions. The Marian Martyrdoms, the Spanish Armada, the machinations against the life of the great queen were recent memories when James I came to the throne; and before these recollections had time to fade came the Guy Fawkes plot (engineered by certain Catholic gentlemen) to blow up the Houses of Parliament, a crime the horror of which was so deeply printed on the public mind that the memory of it is still annually revived in a few English towns and villages by communal burnings of the Pope.

To these occasions of rancour and apprehension there was added the anxiety with which the wavering and uncertain fortunes of the Protestants upon the continent were viewed by their English co-religionists. The wars of the Huguenots, the long and desperate struggle of the Dutch, the catastrophe to the Protestant cause in Bohemia and in the Palatinate aroused the liveliest feelings of sympathy in England. In the war mentality which was thus generated little points of ritual and observance, which to a

cooler and more indulgent age would seem to be trifles, acquired the most solemn and tremendous significance, so that many would leave hearth and home and face the storms of the Atlantic rather than see the Communion table in their village church moved to the east end, where it savoured of the abomination of the Catholic Mass.

The constitutional issue was whether the true seat of sovereign authority lay with the Crown or Parliament. It was perhaps well that this profound question of the adjustment of forces within the state was never viewed as a matter of philosophical theory, but fought out by practical men in reference to the day-to-day concerns of practical life and in the light of historical precedents. For this reason, being inspired by the stress of experience, the ultimate solution, a Cabinet of Ministers, at once advising the Crown and responsible to Parliament in all its actions, has stood the wear and tear of every kind of political weather, and has proved to be one of the chief contributions which the sagacity of man has been able to make to the science of free government. But the solution was complicated, obscure, unsupported by precedent. Even at the end of the eighteenth century the framers of the American constitution failed to understand the nature and function of the Cabinet system. That it should have been so long missed by the politicians of the Stuart age is no matter for surprise.

The paramount importance of this constitutional issue proceeds from the fact that the gentlemen of the House of Commons had now developed a strong and, indeed, passionate interest in many questions of public policy, and notably in religion, in foreign politics as a branch of religion, and in finance, as to which they found themselves placed in the strongest opposition to the Crown.

The old tradition of England was parliamentary. The Tudor despotism was a novelty, acceptable as the alternative to civil war and invasion, and commended by the prestige, the ability, and the skilful parliamentary management of the Tudor sovereigns. Until the danger of the Armada was overpast there was little disposition to challenge in Parliament the actions of the Crown. But at the end of Elizabeth's reign murmurs were heard which were premonitory of the rising storm. Once even, on the question of Monopolies (1601), when she deemed that the protests of the House of Commons represented the sense of the people, Eliza-

both wisely saw that timely concession was the path of prudence. With a grand air, which unlocks the secret of her magic, she made her atonement. "Though God," she said to her faithful Commons, "hath raised me high, yet this I count the glory of my crown: that I have reigned with your love. This makes me that I do not so much rejoice that God hath made me to be a Queen as to be a Queen over so thankful a people."

With none of these captivating graces, and with a point of view sharply contrasted from that of the gentry and common lawyers, who sat in St. Stephen's Chapel at Westminster, James I soon succeeded in fanning the flame of a serious parliamentary opposition. The king was clever, learned, humorous, in many ways more enlightened and humane than the bulk of his people, but intractable through conceit and as bad a judge of a political situation as any man who has ever sat on the English throne. Everything which he touched went amiss. He raised a storm by his philo-Spanish foreign policy. He chose favourites—first Robert Carr and then George Villiers, Duke of Buckingham—who excited general animosity. He alienated the merchants of the city and affronted the fiscal creed of Westminster by endeavouring to raise indirect taxes ("impositions") by prerogative. He had the wrong theory of Parliament and the unwisdom to express it. He told Lords and Commons that their privileges were not of right, but dependent on the royal grace. He said that the House of Commons had "merely a private and local wisdom," and made it clear that while it was their business to vote supplies and to express the views of their constituents, the shaping of the national policy and the ordering of the national Church were high matters of state reserved for the sole consideration of the king. To this the Parliament of 1621 rejoined in a famous protest covering the essential ground of the great controversy that "the liberties, franchises, privileges, and jurisdictions of Parliament are the ancient and undoubted birthright and inheritance of the subjects of England: and that the arduous and urgent affairs concerning the King, State, and defence of the realm and of the Church of England, and the making and maintenance of laws and redress of grievances . . . are proper subjects and matters of counsel and debate in Parliament." These doctrines were so violently opposed to the king's view of the constitution that he tore the offending page from the journals of the House, dissolved Parliament, and impeached seven of its members. Among those

who suffered was John Pym, the first leader of the Puritan revolution.

From the premise that Parliament was free to shape and challenge the whole course of public policy it followed as a consequence that it should also be free to dismiss ministers whose counsels were regarded as dangerous to the common weal. But how was this to be done? No better way suggested itself than the ancient and violent expedient, known as an impeachment, of a judicial trial in the House of Lords on charges preferred by the popular chamber. It was a clumsy, irregular, inappropriate method. The failures of statesmen are not ordinarily due to treason, felony, or misdemeanour, or to other faults which are the proper subject for judicial enquiry, but to errors of judgment, of temper, and of calculation. An impeachment, then, however useful in its political results, was almost always unjust in its procedure and its penalty. Yet during the seventeenth century the Commons resorted again and again to this expedient to obtain what seemed otherwise out of reach—the removal of unpopular or oppressive ministers. With the aid of this clumsy bludgeon the parliamentary leaders of that age levelled the path which led to the smoother and more regular methods of our modern parliamentary practice.

George Villiers, Duke of Buckingham, brave, lavish, affable, was a good companion, but in statesmanship a rash and wayward guide. He had been the favourite counsellor of James I during his declining years, and was the intimate friend and trusted adviser of his son Charles, who succeeded in 1625. Parliament distrusted him, criticized him, and in the end endeavoured to remove him by impeachment. So long as this showy and pretentious favourite stood near to the throne the leaders of the House of Commons could believe nothing good of the government. The quarrels of Charles with his first three Parliaments were, at bottom, due to the fact that the king was resolute to sustain a minister whom the Commons were determined to unhorse. No unwise act on the part of the young king was necessary to create an atmosphere of bitterness over and above his continuing friendship for Buckingham. The bitterness was bequeathed from the old reign to the new. At once Parliament broke with the traditional custom of granting to a new king tonnage and poundage (some £300,000) for life, and proposed this grant for one year only. Frugal to the point of parsimony

and suspicious to the point of injustice, they would not trust Buckingham a yard with public money.

It is a fair criticism upon the early Stuart Parliaments, not only that they failed to take account of the shrinkage of the traditional revenues of the crown through the fall in the value of the currency, but that they were unwilling to pay the price of their own policies. They wished to fight the Spaniards, to save the Palatinate, to help the Huguenots against Richelieu, but were wholly indisposed to provide the supplies without which enterprises of this scale and character could not be maintained. Could they have controlled expenditure and administration, they would, no doubt, have been educated to a wiser generosity. As it was they grudged every penny. Their parsimony drove Charles to unconstitutional expedients for raising funds—to ship money, to forced loans, and eventually to a quarrel so hot that it led to a suspension of parliamentary government for ten years.

The quality of the English politicians who were fighting for constitutional liberty during this period was not to be paralleled in any country in Europe. They were for the most part country gentlemen, graced with a tincture of the humanities, who farmed, shot, and hunted, but at the same time took an active part as justices of the peace in the local administration of the shire. The main principles of the English Common Law were familiar to them, and though no body of men could be less doctrinaire, they were tenacious of legal principle. With something of that high religious seriousness which distinguished the Jansenist lawyers of the Parliament of Paris, they had a wider experience of life and a greater aptitude for the rough and tumble of politics. In the main they were grave, passionate men by whom deep issues were deeply felt, and though it had now become, through its system of committees, an instrument excellently adapted for the efficient despatch of difficult business, there were occasions when in the stress of its emotions the House of Commons would break down in a tempest of tears.

Charles was unable to handle these serious, energetic, and difficult men. Virtue and refinement are no substitutes for that buoyant and pliable common sense which alone keeps the statesman's craft above the stormy waters. A troublesome Parliament he would at once dissolve. A specially troublesome member he would commit to prison without trial. He had no conception of an honest deal with an honest opponent, nor any scruple in using

his great influence with the judiciary in obtaining verdicts agreeable to the wishes of the Crown. Yet the danger signals were numerous. There were the fifteen peers who refused to pay the forced loan in 1626; there were the five knights who, equally refusing to pay that loan, were imprisoned "by special mandate of the king," and then pleaded in a famous case that even so they were entitled to a release under a writ of habeas corpus; there were the London merchants refusing to pay customs; and finally in the Parliament of 1628 the Petition of Right, drawn up on the pressure of no less a person than Sir Edward Coke, the Chief Justice of the Court of Common Pleas, which declared four practices of the government to be unlawful: commissions of martial law, the billeting of soldiers and sailors on private houses, loans and taxes without consent of Parliament, and arbitrary imprisonment. To no one of these signals would Charles attend. On March 2, 1629, passion exploded.

In the second session of the third Parliament the House refused to adjourn at the king's command. The Speaker was held down in the chair, and at the instigation of Sir John Eliot a resolution was read out to the house that whoever brings in Arminian or Popish innovations in religion, whoever advises the levy of customs before a parliamentary grant, and whoever pays the same, is an enemy to the kingdom and the commonwealth. At that the king dissolved Parliament and initiated a spell extended over eleven years of personal rule.

Chief among the political leaders who were concerned with the passing of the Petition of Right was Thomas Wentworth, afterwards Earl of Strafford. The motives which led this powerful and imaginative statesman first to side with the Parliament and then to transfer his energies to the support of the crown were less clear to his contemporaries than they have since become. Wentworth was accused of political apostasy; but in a war of movement he only can be called an apostate who renounces the better part of himself. This Wentworth never did. Royalism was in his blood, but also the passion for strong, just, and efficient administration. If in 1628 he was found leading the opposition to the Crown, it was because he distrusted Buckingham's policies, thought that the prerogative had been stretched too far, and believed that Parliament was "the great physician to effect a true consent between

king and people." If he afterwards, first as President of the North and then during his Irish administration, appears as a forerunner of our long line of English proconsuls, it was because in the passionate stress of the parliamentary conflict he had come to the conclusion that the government of the country could be more safely entrusted to the king than to Parliament. "The joint well-being of sovereignty and subjection" remained throughout the grand object to be attained: but he had come to the conclusion that a firm hand or, as he phrased it, a policy of "Thorough" was the medicine for the distempers of the age.

In this enterprise Wentworth could count upon the zealous co-operation of the one second-rate Englishman who has exercised a wide influence upon the history of the world. The ecclesiastical policy of William Laud led to the foundation of the New England colonies and to the armed rising of Presbyterian Scotland against the Anglican Prayer-book, which precipitated the Great Rebellion. To have been the means of launching two movements of such magnitude on either side of the Atlantic as the foundation of New England and the overthrow of Charles I is a measure not of the statesmanship of Laud, but of the extraordinary resentment aroused by his policy. Yet his merits, though far less influential than his blunders, were undeniable. A strong but narrow intellect was in him combined with a deep and unaffected vein of piety, with a morbid sensibility of conscience and with a passion for minute and interfering activities. At Oxford, where he reformed the University and Colleges, he was in his true place. His attempt to harry the English people into the acceptance of ceremonies which at that time were believed to have a Romanizing tendency met with signal and inevitable disaster.

Light indeed as compared with the fierce persecutions in Spain, in the Netherlands, and in Bohemia were the penalties inflicted by this active and efficient Oxford don upon the recalcitrant spirits who refused to accept the uniform high church pattern which he was determined to impose upon the English Church. The Laudian martyrs were deprived of their livings and in some extreme cases sentenced to whipping and the loss of an ear; but they were neither burned at the stake, nor beheaded, nor tortured on the rack, nor condemned to work as slaves in the galleys. Yet the policy of the archbishop was sufficiently detestable to a large section of his countrymen to promote a stream of emigration

to the shores of North America. Every year from 1629 to 1640 hundreds of English gentlemen and yeomen, farm servants, and ministers of religion, not dissenting from the Church of England, but desiring within the ambit of that Church to worship God after their own fashion, left their native land and settled upon the shores of Massachusetts. It is a curious result of the innovating policy of a pedantic Oxford prelate that from it sprang the New England states, the source, so it has been stated, of one-fourth of the population of the United States today. The greatest event in the English history of the Caroline age was the undesigned effect of a bad policy. The fugitives from Laud's repression carried with them to New England the institutions and character of their race. The New England colonies, which were closely settled, were always to be distinguished for three features: the Congregational church, the town council, and the village school. These aspects of our old English life were so firmly planted in American soil that when the age of steam erupted upon the American continent millions of emigrants from other parts of Europe they found a land where the inhabitants obeyed the English common law, spoke the English language, and maintained many essential characteristics of English government.

The Great Rebellion arose from the fact that the Lowland Scots, who were at once a military and a Presbyterian people, refused to accept the Anglican Prayer-book which Charles I and his unwise adviser Archbishop Laud attempted to impose upon them. To Charles, who knew nothing of Scotland, it was a complete surprise that the Scots, rather than accept the Anglican liturgy, would put an army in the field, to which the peaceful squires of England could make no immediate reply. The workings of the Presbyterian conscience were as mysterious to him as the readiness of the Scots to face ordeal by battle. While the English gentry had been farming, hunting, and administering the shires the military ardour of the Lowlands had been sustained by feudal broils, by the propinquity of the wild Highlanders, and by the professional zeal and knowledge of many a returned adventurer from the German wars. That the Scots, led by the Earl of Argyll, should presume at their Church Assembly at Glasgow to reject a prayer-book which was good enough for the English was amazing enough: it was still more disconcerting that this impoverished little country should be able at once to throw an army

across the border which the King of England could not hope, without a special appeal to Parliament, to repel.

The experience of the Short Parliament, summoned to vote supplies for a Scottish war, but dissolved almost as soon as summoned (April 13–May 5, 1640) was sufficient to show the king that only if he were prepared to redress grievances could he expect to obtain supplies. Yet supplies he must have. The Scottish army under Alexander Leslie, a veteran of the German wars, crossed the Tweed, occupied Durham and Northumberland, and demanded as part consideration for its retirement a sum of money which could be obtained by Charles in no other way than by resort to a fresh Parliament. A remarkable group of country gentlemen, headed by John Pym and John Hampden, were determined that to this assembly at least members should be returned who should compel the king to redress the grievances of the nation.

The Long Parliament is famous not only in English but in general history as having put a final limit upon the autocracy of the English crown with the far-reaching consequences for the development of political liberties throughout the world which have flowed from that event. In its first session this assembly of earnest and angry men abolished the prerogative courts (the Star Chamber, the High Commission Court, the prerogative jurisdiction of the Councils of Wales and of the North), and solemnly affirmed the illegality of raising money, either by way of tonnage and poundage or of ship money, without parliamentary consent. The boundaries which were then set have never been disturbed. Irrevocably Parliament had then secured its right to control the finance and, through finance, the policy of the nation. Irrevocably also the civil rights of the subject were protected henceforth from the arbitrary interference of the crown.

But at the time nothing seemed less certain than that these essential principles should be fixed and embodied in the constitution. The air was full of alarming rumours, and the spectre of Strafford leading a savage Irish army upon London to restore the power of the Crown haunted the imagination of parliamentary leaders. So long as Strafford was abroad and free, Pym, the driving force of the parliamentary movement, could not reckon on English liberty. An impeachment was launched, and midway in the solemn trial, since a conviction seemed uncertain, was exchanged for the deadly process of attainder. Strafford was too

formidable to expect justice from his opponents. The Parliamentarians who voted for death, the mob who howled round the royal palace of Whitehall or flocked to the execution of "Black Tom the Tyrant" on Tower Hill were not thinking of justice, but of safety. The execution of this valiant and intelligent man was an act of war, a stern and deliberate measure of precaution against a great political evil vividly apprehended as menacing the welfare of the state.

After that events moved swiftly towards open strife. Wringing the king's consent to a statute that it should be dissolved only with its own consent, Parliament, under Pym's leadership, and with the support of the City of London, where the tide of Puritan feeling was running strong, drove forward with a series of measures and proposals calculated to transform the character of the state. Since there was no class of man more unpopular with Pym and his friends than the bishops, it was proposed, with the novel support of a petition numerous signed in the city, that episcopacy should be abolished root and branch. A Puritan Church, managed by parliamentary lay commissioners, seemed to Pym much to be preferred to an Arminian Church controlled by royal nominees who favoured autocracy in politics and leant to ritualism in religion. But Parliament under the same strenuous leadership was not content with arrogating to itself the right to reform the Church. A terrible rising of the Irish Catholics, resulting in a great massacre of Protestants, brought the problem of army control into the forefront of English politics.

Despite all precedents, Pym was resolved that the army for Ireland should be officered, not by the king, but by Parliament. He was also determined that the king's ministers shall be "such as henceforth the Parliament may have cause to confide in." But if Parliament controlled finance, the Church, the army, and the Council, it ruled the nation. To this Charles was by no means prepared to assent. In an access of folly he determined first to impeach and then to arrest (January 4, 1642) the five members (Pym, Hampden, Hazlerigg, Holles, and Strode) who had led the parliamentary attack. But when, on January 4, he came down to the Commons "the birds were flown"; and six days afterwards Charles found it prudent to flee also from the tumultuous and hostile crowds of London.

In the course of these anxious and passionate debates the unity of the Long Parliament, which had been preserved so long as

the question at issue was the restoration of the old balance between Crown and Parliament, was broken beyond repair. The moderate Episcopalians were drawn into the royalist ranks by the Root and Branch Bill attacking Episcopacy. Parties were formed, and party differences hardened as it became clear that Pym was no longer claiming what Parliament had claimed before, but was in effect aiming at ultimate sovereignty. It has been calculated that when the civil war broke out thirty members of the Lords and three hundred of the Commons espoused the parliamentary cause.

The English people, among whom there was a long and happy tradition of social harmony, only slowly and with painful reluctance ranged themselves in the opposing camps of Cavalier and Roundhead. The circumstances which generally lend bitterness to civil strife, or unduly protract its duration, were absent here. Class was not ranged against class, nor hunger against affluence, nor yet was the country sacrificed to the vested interests of marauding bands of mercenary troops. From beginning to end the flag of constitutional principle flew high above the combat, visible to all. The country gentry supplied leaders to both sides. The Earls of Sussex and Manchester, Lord Fairfax and Oliver Cromwell, the principal generals on the Parliamentary side, all belonged to the territorial class. A humane and enlightened aristocracy of sportsmen, slow to anger and quick to forgive, drained war of its more malignant poisons, and robbed it of some of its barbarity. The generous terms given to Oxford on its capitulation at the end of the war (June 20, 1646) were a fitting climax to such a controversy.

The war, which lasted five years, was in the end won by the Parliamentarians, who having behind them the fleet, the capital, the clothing towns, and the eastern counties, possessed a decisive preponderance of financial strength. Yet money, though it made ultimate victory secure, seeing that there was no failure of the Puritan morale, was slow to exert its full effect. In the campaign of 1643 the Cavaliers, being better prepared than their adversaries in the cavalry arm, and having in Prince Rupert, the king's nephew, an inspiring leader of horse, established an advantage so menacing to their opponents that Pym invoked the Scots to redress the balance. War ministers must take war risks. Rather than lose the war, Pym was prepared to face the possibility of a Scottish army dominating the political scene at West-

minster. On the field of Marston Moor, the biggest battle of the war, his decision was justified, for a mixed army of Scots, York-shiremen, and East Anglians routed Prince Rupert's royalists, won the north for the Roundheads, and at one blow saved the parliamentary cause from the risk of disaster. July 2,
1644

It was on that Yorkshire battlefield that Oliver Cromwell first exhibited in a great action his outstanding capacity as a leader of horse. To the controlled momentum of his Ironsides, always impulsive but always in hand, the victory was due. Parliament recognized the genius of its new general. Though Cromwell was an Independent in religion, and on that score at issue with the intolerant Erastianism of Westminster, the parliamentary leaders cleared the way for his promotion and listened to his counsels. Once more, religious differences were ignored to achieve a military victory. The war, which under a lax direction, might have dragged on for many a year, poisoning the life of the country, was brought to a sharp and rapid end by the resolute and efficient men who succeeded Pym in the control of the parliamentary machine. The credit of victory is shared between Cromwell, who created, and the Parliamentarians who financed, that well-paid and well-fed professional force of zealous fighters known as the New Model Army, which won the fight of Naseby in 1645 and delivered the last hammer blows at the dismembered fragments of the royalist party. True to the maxim that the first duty of a war government is to win the war, the Puritan legislators threw their religious predilections to the winds, and helped Cromwell to forge the instrument which brought the king to the scaffold and the Long Parliament to a sorry and shameful end. 1599-1658

For this Parliament which won the war showed itself incapable of making peace. It persecuted the royalists by crippling fines, ejected the Anglican clergy from their livings, proscribed the use of the Anglican Prayer-book, and so threw away the chance of conciliating its beaten enemies. With an even more surprising measure of unwise intolerance the Puritan pedants of the victorious House of Commons alienated their friends. The triumph of the Roundheads in the Civil War had been due to the New Model Army, a body largely drawn from the small freeholders of the eastern counties, and distinguished from other parliamentary forces by its hospitality to every type of Protestant sectarian opinion. By persecuting the sectaries and refusing the army their just claims for pay, the Long Parliament prepared its own

doom. An assembly which showed itself hostile to all that was most free and living in English Protestant opinion, and indifferent to the services of the army which had secured its triumph, was no longer fit to govern England. Oliver Cromwell and John Milton, the two greatest living Englishmen, were outraged by its narrow intolerance.

In the struggle between the Parliament and the army which now ensued, there is one circumstance highly illustrative of the English character. Neither party was prepared to dispense with the monarchy, but each strove to obtain possession of the person of the king, that it might strike a bargain and carry on the business of the country under the familiar old royal firm. In the triangular negotiations between Charles, the army, and the Parliament, each party stood for certain principles which the country needed and which, in their ultimate and necessary combination, furnished the pattern of a stable English peace: the King for monarchy and the English Prayer-book, the Parliament for Common Law and responsible government, the army for religious toleration to be extended to the nonconformists of the Protestant sects. But there was destined to be no restoration for Charles, neither by the army, whose fair terms he refused (not being disposed for the rôle of *roi-fainéant* over bishops without power and sectaries without rein), nor yet by the Scots, whose Presbyterian aid he did not scruple to invoke.

Playing Parliament against army, Scotland against England, and always hoping that by some happy turn of fortune he might master his opponents, Charles, "part woman, part priest, and part the bewildered delicate boy who had never quite grown up,"¹ let every chance slip by. The Second Civil War was the proximate cause of his end. The army could not pardon the king's engagement with the Scots, which brought the Duke of Hamilton's army raiding into Lancashire and threatened England with a Presbyterian monarchy to be introduced and supported by Scottish pikes. When Cromwell returned from the north, after the battle of Preston, his mind was attuning itself to the deliberate resolve of the army that "the man of blood" must be removed, and sweeping parliamentary obstacles from his path by the brusque method of Pride's Purge, he brought the king to that final scene before the Palace at Whitehall, which recalled the English people to their royal faith, and gave to Charles the

¹ John Buchan, *Oliver Cromwell*, p. 120.

Martyr, dying like a great English gentleman and a saint, a final absolution from his many faults.

The prophets who augured a short life for the regicides' republic failed to take a true measure of the energy released or of the organization promoted by the mere fact of a well-conducted war. The whole scale of English government had been enlarged by the ordeal through which the country had passed. To the surprise of Europe the new Commonwealth, so far from being enfeebled or exhausted by five years of domestic strife, was not only in every particular of financial resource and military power stronger than England had ever been, but was also aflame with a militant and aggressive ardour, foreign to its habitual mood. The age of the Commonwealth is filled with battle and bloodshed. Ireland and Scotland were subjugated by Cromwell. An aggressive war was waged first against the Dutch, and then against the Spaniards. Jamaica and Dunkirk were conquered and annexed. For the first and only time in her history England became the chief among military states of Europe. "I have seen the English," wrote Turenne to Mazarin, on the eve of the battle of the Dunes, which gave Dunkirk to Cromwell; "they are the finest troops possible" (June 21, 1657). In tone, discipline, and experience no continental army could vie with Oliver's redcoats. His Irish and Scottish campaigns were part of a general design to secure the predominance of the Puritan Commonwealth throughout the British islands, so that neither Papist nor Stuart could hope to upset it. In a brief and cruel campaign (August to October, 1649) Cromwell wrote his name in blood in the annals of Ireland. Like Strafford, like James I, like Elizabeth, he desired to make of Ireland an English and Protestant people. Similar, but in proportion to his greater energy of conception more notably mischievous, was the measure of his failure. The Cromwellian settlement only aggravated the evils of Ireland. The native Irish, driven from their homes to make way for soldiers and land speculators from England, found a refuge among the desolate bogs of Connaught, where their descendants continue to this day, despite all that has been done for the congested districts, to afford a spectacle of material wretchedness nowhere else to be paralleled in the British Isles. So far from promoting the Protestant religion, the Cromwellian settlement deepened the aversion of the native Irish from a faith which had inspired the massacres of Drogheda and Wexford, and displaced

thousands of humble Celtic families to make way for an alien territorial aristocracy. A short-lived legislative union, which brought thirty Protestant Irishmen to Westminster, was no compensation for these evils.

Sept. 3.
1650
Sept. 3.
1651

The military subjection of Scotland, which was accomplished in 1652, arose equally from the circumstances of the English civil war. The Scots, though they had resisted the Laudian Prayer-book, had no sympathy with the English sectaries who had executed a Scottish king. They welcomed Charles II, crowned him King of Scotland at Scone, and compelled that festive, intelligent youth, the most reluctant and evasive of converts, to swear to their solemn league and covenant. The hopes of a Stuart restoration to be accomplished through the incongruous help of these grim Presbyterians were effectively shattered by Cromwell at Dunbar and Worcester.

Then Scotland received its dose of Cromwellian medicine, which, though less drastic than the prescription made out for Ireland, left nevertheless a bitter taste. Cromwell was a great unionist. For the first time, under his Protectorate, England, Scotland, and Ireland were brought under a single Parliament. It was a new portent when the Protector stood out before the world as the master not of England only but of Great Britain. But a union baptized in the wine of violence cannot endure. The work of Cromwell was undone before the harshness of military conquest could be assuaged by the mitigations of civil policy. At the Restoration the old Parliaments reappeared in Dublin and Edinburgh, and the old animosities continued to pursue their unpromising train. Even where religion was no barrier, real union tarried. Where Catholic faced Protestant the black gulf remained unbridged. Forty-seven years rolled by before Scotland and England agreed to agree. Only in 1921, and after the convulsion of a world war, were England and Catholic Ireland painfully brought to the point when they could, at least for the time being, agree to differ.

Across the North Sea lay the Dutch republic, bound to the English regicides by the similarity of its democratic polity and by a common interest in Protestant defence. The idea that English and Dutch might coalesce in some form of political union was so natural that it was actually the subject of negotiation. But the Dutch were rivals at sea, and rivals in trade, and since they had married William of Orange, their late Stadtholder

(d. 1650), to Mary, the Princess Royal of England, they were on the whole favourable to the family from whom the English regicides had most to fear. Like ships struck by a rising gale, the two peoples, so nearly united, shot apart. With glowering rage the merchants of Amsterdam learnt that Westminster, aiming straight at the Dutch carrying trade, had decreed (Navigation Act, 1651) that no English goods were to be carried in foreign bottoms; and at Westminster, where the Netherlands were regarded as a nest of plotting and dangerous cavaliers, the feeling was no sweeter. To these occasions of ill-will the jealousies and jostlings of two equal navies in the Narrow Seas added a formidable item, producing a state of feeling in which a small incident might light the flame of war. The refusal of the Dutch to salute the British flag was the signal for a tremendous marine contest between great fleets commanded by brilliant seamen, in which Tromp and Blake enjoyed alternating fortunes, while the far-spread foreign trade of the Netherlands experienced a disproportionate loss. It was the first of three Anglo-Dutch wars which led to the decline of the Netherlands as a world power. Closing it by the treaty of 1654, Cromwell gradually felt his way to diplomatic combinations, which were more in accordance with the Protestant conscience. In the end, allied with Sweden and France, he resumed the classic conflict with Catholic Spain.

Critics have blamed the Protector for throwing the weight of English military and naval power into the scales against Spain. He should have seen, it is urged, the impending predominance of France, and endeavoured to check it. This he did not do. At the one moment when England was really strong, her strength was employed upon the wrong side. Wisdom is easy after the event. At the time there was much to be said for an alliance with a power, which, if hostile, could make mischief by its support of the exiled king, and was traditionally Protestant in its foreign policy. Moreover, the dangerous ambitions of Louis XIV were not yet deployed. Perhaps, had Cromwell lived for another decade, he might have stood out as the champion of Protestant liberties in Europe (anticipating the rôle of William III) against the aggressive intolerance of Catholic France.

One feature of the Cromwellian foreign policy was, however, in accord with the permanent interests of Great Britain. The Anglo-Portuguese alliance, offering to the English fleet the splendid harbour of Lisbon, dates from 1654. Lisbon is the key to

the Mediterranean. English fleets, repaired and revictualled in Lisbon, ensured the defence of Gibraltar, and enabled England in the days before steam to figure as a Mediterranean power. With what prodigious *bravura* did she not make her début in this new rôle, when Blake's fleet, chasing Prince Rupert's privateers, called upon Tuscany and the Pope for indemnities, bombarded Tunis, and showed the flag at Malta and Venice, Toulon and Marseilles! Long before the need for a chain of naval ports along the sea route to India had made itself apparent, Blake, the soldier-sailor of the Commonwealth, whose portrait hangs in the Hall of Wadham College in Oxford, had shown with what ease such a feat might be accomplished.

The period of the Commonwealth and Protectorate, though rich in political debate and constitutional experiment, must be regarded rather as an interlude in the domestic history of the British people than as a contribution to its progress. What was attempted or achieved under the kingless government did not survive. Oliver, as had been well said, could neither rule with Parliaments nor without them. He was in the impossible position of being by nature a liberty-loving, constitutional ruler, compelled by the force of revolutionary events to carry on a military government, which had no roots in national assent. A free vote of the people, taken at any time after the execution of Charles I, would have restored the monarchy. But Oliver could not afford to permit such freedom. There were certain fundamentals, his own position, for instance, and toleration for the Protestant sectaries upon whom his power depended, which he could not, without risking the whole fabric of the state, open out for discussion; but it was just such questions which every Parliament desired to discuss. Had the Protector assumed the Crown, as most civilian members of his Council and many London Presbyterians desired, he would, from the point of view of the lawyers, have regularized a situation full of anomaly and embarrassment. A protectorate, even glorified by victories on sea and land, was a more dubious and uncomfortable thing in the eyes of a sentimental and conservative people than the old monarchy. But Oliver, though he recreated a phantasmal House of Lords, shrank, perhaps out of pride, perhaps out of prudence, or a critical sense of the fitness of things, from the traditional rite of a coronation. A Protector, then, this great man died, bequeathing, as perhaps the most durable memorial of his Puritan

rule, that hatred of standing armies as inimical to civilian liberty, which long distinguished the English people, and is still enshrined in the constitutional practice by which the army is maintained on a yearly tenure.

The last years of Oliver's rule were bitterly unpopular. England was divided into eleven areas, each subjected to an officer with the local rank of major-general who was charged with the duty not only of keeping order, but of suppressing vice and encouraging virtue. The country did not soon forget or forgive the petty tyranny of these Puritan tyrants (many of them low-born and ill-bred) who put down the people's sports and harried the gentry with new exactions. Long before the breath was out of Oliver's body, a pleasure-loving nation was yearning for release from the grim constraint of compulsory godliness.

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THE ASCENSION OF FRANCE

Louis XIV. Character of his Empire. Policy of Colbert. France little attracted by marine enterprise. Partial codification in France. Suppression of liberty. The Anglo-French alliance. The eastern frontier of France. The War of Devolution. The Triple Alliance. The Treaty of Dover. The Treaty of Nimweguen, 1678. Louis at his zenith. Charles II and Louis. Accession of James II to the English throne. Revocation of the Edict of Nantes. The English revolution of 1688. The success of William III and the miscalculation of Louis. The advantages of England. The War of the League of Augsburg.

THE autocracy of Louis XIV, reflecting the mounting ardour of French national feeling, is the dominant fact in the history of Europe from that king's assumption of power in 1661 until his death in 1715. As the Tudor dynasty brought peace to England after the distractions of a long civil war, and was the more welcome for that reason, so the long reign of Louis XIV inaugurated for France a period of security from foreign attack, and of exemption from the most dangerous type of civil disorder, which lasted till the revolution of 1789. No longer, as in the days of the League and of the Fronde, was the power of the crown confronted by a rebellious nobility headed by the king of Spain. The nobles of France still retained the fiscal immunities which divided them from the *roturiers* and the peasants: but their teeth were drawn. A splendid court attracted and held them within its glittering orbit. In the Byzantine climate of Versailles the proudest nobles put off their independence, lost contact with local affairs, and sank to the courtiers' level of intrigue, pettiness, and servility.

Louis was the first French sovereign to make of monarchy a serious profession. From the beginning he was resolved that no minister should exercise, and no favourite influence, the supreme direction of affairs. "The great, noble, and delightful trade" of royalty was too precious to be parcelled out; it was a divine office, entrusted by the providence of God to a divine agent, whose qualifications, as embodied in himself, merited, so he believed, the exalted trust. A dominating eye, a dignified bear-

ing, an assured grace in social commerce were combined in Louis with a fixed habit of sustained industry, a strong memory, and a capacity for using the brains of able men. Though the tide of his animal passions was strong, he worked six hours a day, and never allowed love-making to interfere with the discharge of public business. Duty always came first, duty conceived in the grand manner, as labour for great and spectacular ends ministering to the splendour of France and the renown of its sovereign; for the two were identical. "When the state is in view," he observed to his son, "one works for oneself." And so, if a smile was rarely seen to play on the grave, pock-marked face beneath the long peruke, and if St. Simon, the hostile witness of his declining years, speaks of "the heart which never loved anyone and which no one loved," it was because he was the professional king, without a gleam of humour or a touch of mystery, composed, laconic, reserved, egotistical, sustaining upon his sturdy and self-sufficient shoulders the main burden of the state.

Counterbalancing this resolute sense of public duty were certain costly infirmities of temper. The best laid schemes were often swept away by a fit of hot impatience and overweening pride. The monarch, who at one moment seemed to be a miracle of cool and long-headed calculation, at another was found to be acting on a violent impulse proceeding from envy, ambition, or contempt. Commenting for the benefit of his son upon his early military campaigns, he wrote, "My natural authority, my hot youth, and my violent desire to augment my reputation, imparted to me a strong feeling of impatience." He burned to emulate the achievements of the great soldiers of his age and "perhaps to surpass some undertakings which they had deemed impracticable. Luxemburg, Namur, Mons, Ghent, and Brussels were ever before me." Advancing years did not greatly abate his vehemence. To the end he loved glory and hated Protestants; passions which, however widely honoured by his fellow-countrymen, were nevertheless, since they involved France in forty years of exhausting warfare, ruinous to his country and expensive to mankind.

The scale, splendour, and organized power of the monarchy of Louis XIV was something new in Europe. The empire of Charles V, though wider in extent, was less compact, less efficient, less well calculated to strike the imagination of the world.

Nationalism, untempered by cosmopolitan association, and perplexed by racial strains, now found in France its fullest expression; monarchy, as an art, its most brilliant exemplar; administration, as an educative and controlling force, its first real, large-scale illustration. For this result the king was principally indebted to the work of ministers who had received their training under an earlier régime. The first part of his reign is an era of great public servants. In diplomacy Hugues de Lionne (1663-71), in industry, commerce, and naval organization J. B. Colbert (1669-83), in war Le Tellier and his son Louvois (1677-91), were not merely able and efficient workers, but men of initiative and improving zeal, who left the mark of their intelligence upon the methods of the state. Louis himself, the willing victim of unceasing adulation, was no judge of men. After the first race of giants had died away, they were replaced by officials of smaller stature and inferior metal. It is the nemesis of all autocracies that, sooner or later, for lack of the vivifying breath of freedom, they cease to command the best services of the highest and the best men.

Of the statesmen who adorned the early years of the reign, the most unusual in range and distinction was Colbert. In his comprehensive and devouring energy, in his grasp of detail, in his power of surmounting obstacles and getting things through, this cold, resolute, water-drinking nationalist was worth a whole cabinet of ordinary men. "No one," says M. Jusserand, "had before Colbert so clear an idea of the importance of the navy, commerce, the colonies, of sound finance, of the improvement of communications by roads, rivers, and canals." To the idle, pleasure-loving nobles of Versailles he proclaimed the doctrine that the greatness of a country depends upon wealth, and that wealth depends upon work. It is one of his chief titles to fame that during the long course of his active life he preached with a pertinacious courage the unpopular truth that national strength is to be measured, not by the showy uniforms of the household troops, but by industry, commerce, and agriculture, by the service precisely of those classes in the community who were then commonly regarded with condescension and contempt.

Unfortunately he laboured under the false theory common to his age that the wealth of one country can be obtained only by the impoverishment of another. He viewed international trade, not as an exchange of goods and services from which both

parties profited, but as a money warfare, in which one country's gain was another's loss. Calculating that twenty thousand ships were sufficient to carry the commerce of western Europe, and that these were supplied in varying proportions by France, England, and Holland, he proceeded to the conclusion that French commerce could expand only through the reduction of the navies of her two commercial rivals. It is amazing that a man of commanding ability should have succumbed to so childish a delusion as to suppose either that the wealth of Europe was limited, or that it consisted of gold. It was also a disaster that from this erroneous philosophy of trade, Colbert was led to give his support to the Dutch war, which, provoking other quarrels, ruined the edifice of commercial prosperity which it was the main object of his life to erect.

It is to the credit of Louis XIV that he should have sustained until his death in 1683 this stern, managing administrator, whom Madame de Sévigné compared for his chill fixity of purpose to the north star. But the fervour of Colbert's nationalism was unmistakable. It was his aim to make the whole world minister to the glory of France and its king.

The methods by which Colbert endeavoured to carry out his spacious policy made a great impression upon his age, and stamped themselves deeply on the life of France. He had the superman's mania for regulation. Nothing escaped his watchful and supervising eye, neither art nor letters, neither industry nor commerce. His tariffs were drawn so high as eventually to stifle trade. His regulations were so minute as to take the spring out of industry. His vigorous arm stretched so far as to clasp the most distant settlements of the crown. It was in vain that the French colonist crossed the Atlantic to Canada, or beat his stormy way past the Cape to the tropical forests of Madagascar. He could not escape Colbert. A forest of regulations, devised on the banks of the Seine, disciplined the life of the royal colonies, and repeated in a wilderness the inequalities of feudal France. While the New Englander breathed the air of liberty, the society of colonial France was cabined and confined by the control of an ultramontane Church and an absolute monarchy. So little did Colbert understand the value of liberty in colonial development, that, even in Madagascar, natives and colonists alike were compelled to settle their disputes by the custom of Paris.

These drawbacks notwithstanding, a great impulse was given to colonization by Colbert. It is largely due to his energy and initiative that France, at the opening of the eighteenth century, found herself possessed of colonies in North America, of fisheries in Newfoundland, of plantations in the West Indies and in Madagascar, and of factories in India. It was a noble legacy imperfectly appreciated and defended. Had the spirit of Colbert continued to inform the shipyards of France, the tricolour might now be waving over the citadel of Quebec, and some part at least of India be numbered among the possessions of the French republic.

The evils of the French fiscal system were too deeply entrenched to be removed even by this capable minister. Colbert was forced to acquiesce in the customs lines which divided province from province, in the exemption of the nobility from taxation, and in that bad and inveterate practice of farming taxes and selling offices, which put a premium on speculation. Thus, while the revenues of the crown were greatly augmented by good management, they were collected in a manner most wasteful to the state and so assessed that the incidence of taxation fell most heavily on the class least able to bear it. The history of Colbert's efforts to raise money for his master's wars is, therefore, a dark chapter of misery and oppression, offering a sinister contrast to the glitter and frivolity of Versailles. While the nobles were hunting, dancing, and gambling, bloodhounds were tracking down the miserable creatures who smuggled salt, and hundreds of helpless tax collectors were suffering imprisonment for their failure to wring from an impoverished peasantry the appointed quota of the *taille*. Against the prime source of these evils Colbert was powerless to contend. Nothing less than a revolution was availing to introduce the principle of equity into French finances.

The moral of Colbert's rule is that no nation can be driven into paths which it does not wish to pursue. Because the Frenchman was content with a modest competence at home, because he hated and feared the sea, and did not care to risk his fortune on doubtful enterprises at the ends of the earth, Colbert's dream of a great marine empire and of a world trade promoted by joint stock companies was doomed to disappointment. He had hoped for a French Egypt, for a Suez Canal, for a line of naval posts on the sea route to India and the far east, anticipating, in

fact, the exact policy which Britain afterwards pursued with success, and for colonies both populous and popular. His countrymen did not share his enthusiasms. The call to marine adventure fell on listless ears. The needs of the eastern frontier, so uncomfortably near to Paris, and so inadequately protected, and the lure of summer campaigning in the familiar European war theatre, where great captains had fought through the ages, and where real glory was always to be won, these were the things which fixed and absorbed the attention of the capital.

Another phase of Colbert's innovating courage is illustrated by his attempt to systematize French law. The "Code Louis," a series of elaborate ordinances dealing with Civil and Criminal Procedure, with Commerce and Marine, and with the negro population of the colonies (Code Noir) cannot, seeing that it maintains torture and excludes Jews and Protestants from the colonies, be reckoned among the humanitarian manifestations of the world. But the jurisprudence of this age is notable, not only as marking the first important step towards the legal unity of France which was afterwards realized under Napoleon, but as laying down the main lines in accordance with which French law courts still conduct their proceedings. Colbert did not succeed in codifying French law. A thick jungle of local customs thrived with a kind of cumulative persistence until the revolution. But he bequeathed as part of his legacy to France the idea of a code and some important fragments from which such a code could in time be constructed.

The fierce military and clerical nationalism which dominated France in the reign of Louis XIV found no place for personal liberty. A stern censorship muzzled the press, and sealed the country against the perilous contagion of Dutch and English publications. Pamphleteering was made dangerous to life and limb. No impertinent Mazarinades, or organized protests, emanating, as in the days of the Fronde, from the Parliament of Paris, were permitted to impair the peace of the ruler. The comedies of Molière escaped censure, the wit of the dramatist atoning for the unchristian quality of his mind; but whatever was critical of the monarchy or suspect to the Church was rigorously suppressed. It is a grave detraction from the glory of Louis XIV that, despite his much advertised patronage of literary men, he did nothing to relax the rigours of a system which

had made it impossible for Descartes, the greatest thinker of his age, to publish in his native country any one of the writings which announce a new epoch in European philosophy.

The power of France stood out on an eminence all the clearer by reason of the political dismemberment of Germany and Italy, the decline of Spain and the attitude of the Restoration Government in England. From 1661 to 1685 Louis was able in the main to rely upon English friendship. The Stuarts were partly French, for Charles was the grandson of Henry IV, and his sister Henriette (Madame) was married to the Duke of Orleans, who was brother to Louis XIV. Everything attracted them to France, French blood, French hospitality during exile, French splendour, French autocracy, French money, and, perhaps even more strongly than all these circumstances, the spell of the Roman religion of the French monarch, to which Charles was a secret, and his brother James an open, convert. To Charles, therefore, and still more to James, his successor, the friendship of the French was of great moment. With French help they might hope to secure toleration, perhaps ultimately ascendancy, for the old faith. With French supplies they might circumvent the niggardly spirit of English Parliaments. With French troops they might, in the last resort, should the crown again be seriously challenged, defend the prerogatives of the royal house. Save for one brief interval, England was, during the reigns of the last two Stuarts, a client of France.

In any appreciation of the causes which led to the overpowering ascendancy of Louis XIV, the Anglo-French entente which prevailed during the first half of his reign is of great importance. To the very Protestant, but also very commercial, cities of England it was more urgent at this time to reduce the Dutch than to challenge a power, which, though it was equally unpopular, was weaker at sea and as yet no serious rival in the marts of the new world. In the city of London the Dutch were regarded with feelings compounded of admiration, envy, and dislike. By their energy and thrift, by their practice of religious toleration and hospitality, as well as by the high average standard of their education and the low average standard of their tariffs, the Dutch had built up for themselves the largest carrying trade and the strongest commercial system in Europe. Nowhere was capital so cheap and abundant, banking so fully

developed, shipbuilding so easy and inexpensive, or mercantile law so well adapted to the needs of a business community as in the Dutch Republic. These advantages, clearly apprehended by the English officials in Whitehall, were not as yet (1660) possessed by the England of Charles II. In the race for colonies and commerce the Dutch led, and on the assumption (at variance with the facts) that the world was not big enough for the Dutch and English to go their several ways and prosper, a sharp reduction in Dutch power was instantly demanded by their English rivals. To the jealously guarded Dutch monopoly in the Spice Islands and in West Africa, the Restoration Government replied (1660) by a comprehensive statute fencing off the English colonial trade from the foreigner. A quarrel ensued with important consequences. The two wars fought by Charles II against the Dutch Republic assisted the rise of the French monarchy, as the later wars fought in alliance with the Dutch under William III and Anne powerfully contributed to its decline.

Whoever deserved to rule the waves in Charles II's first Dutch wars, it was not Britannia. That slow-moving lady was still entangled with the notion that a titled landsman might command at sea, and that any ne'er-do-well swept up by the press gangs was ripe for service in the king's ships. After the four days' battle of June, 1666, when De Ruyter inflicted some eight thousand casualties on the English fleet, English sailors were found floating in the water dressed in their Sunday black just as they had been caught after church by the press gang. Pay was in arrears, food was short. So bad were the conditions of the lower decks that three thousand English and Scottish sailors actually preferred service with the Dutch. Stout and well-built as were the English ships, valiant and experienced as were many English mariners, that was not the way to rule the waves. Nor yet were it wise to leave an empty fleet lying in an undefended harbour as was done in June, 1667, when the enemy sailed into the Medway, bombarded Chatham, and with little loss to themselves delivered a smashing blow at the English navy. The shock was salutary. London, already scourged by plague and fire, did not soon forget the roar of the Dutch guns in the Thames. Clarendon, the chief minister, was driven out of the country. The Commons actually began to examine naval accounts. By the end of the reign the "tarpaulins" or old salts had come into their own, and an examination had been started

for lieutenants at sea. From the rough schooling of the Dutch wars the Royal Navy emerged, a recognized profession.

1925

The problem of the eastern frontier of France, which the Treaty of Locarno has attempted finally to settle, was opened in its modern form in 1667, when Louis XIV, on the death of Philip IV of Spain, invaded the Spanish Low Countries on the plea that the rights of Spain in those territories had, by the Law of Brabant, devolved upon his own wife, the eldest daughter of the late king. The flimsiness of the pretexts which led to the so-called War of Devolution have often been exposed. Rarely has the peace of Europe been more wantonly disturbed. Yet there is some truth in the modern French contention that the Low Countries and Franche Comté, though politically annexed to Spain, were for the most part French in speech and culture, and that so long as they remained in enemy hands France was open to attack from the east. The term "a scientific frontier" belongs to the vocabulary of the nineteenth century, but the idea which it connotes inspired the policy of Louis and the work of Vauban, the great military engineer who perfected the defences of France on every front, and combined with the technical mastery of his craft the generous heart and wide vision of a patriot, a liberal, and a reformer. The War of Devolution, then, though aggressive, was not devoid of a purpose connected with the real interest of France. Turenne's campaign of 1667 gave his country a string of Flemish towns (Charleroi, Armentières, Tournai, Douai, Lille) which France retains to this day.

The French invasion of the Spanish Low Countries had one momentous consequence upon which Louis had not reckoned. It alarmed the Dutch. Swiftly composing its differences with England, the Dutch republic, under the leadership of John de Witt, a great civilian statesman, formed with England and Sweden a Triple Alliance (May, 1668), which, though short-lived, was sufficient to give a check to France and to induce Louis to evacuate Franche Comté (Treaty of Aix-la-Chapelle, 1668). To a vainglorious prince there was something particularly wounding in the reflection that a paltry republic of heretical merchants, which France had raised into life as a make-weight against a common enemy, should have the insolence to enter into a coalition against her. With England and Sweden Louis knew how to deal. They wanted money and could be bought. The Dutch

were reserved for another fate. In an access of folly the French king determined to destroy the republicans of Amsterdam, who had given the first check to his military ambitions.

In this design Louis was now able to count upon the assistance of Charles II. As early as 1669 it was strongly held by a small and intimate circle in France and England that the king had been received into the Roman Church. The secret, being communicated to Madame, the king's sister, and consequently to Louis XIV, her brother-in-law, opened out large horizons of political and religious profit. A plot was hatched in which Madame, young, pretty, intelligent, and ardent, was assigned, or perhaps assumed, the leading rôle. The advantages of the French as opposed to the Dutch alliance were skilfully dangled before Charles. The elimination of the Dutch competition in commerce, the destruction of the Dutch military navy, the partition of Holland between England and France, the prospect of a royal army of foreign mercenaries to be stationed in the Netherlands, but to be available, if need be, for the protection of the crown against the Commons in England, and finally the restoration of the Catholic Church to its old place of authority on the island—these arguments, reinforced by the gift of a witty mistress, were instilled into the mind of the most recent royal convert by his enthusiastic sister. The plot succeeded. In 1670 two treaties were signed at Dover for a great Anglo-French attack upon the Dutch. Of these one (the Treaty of Madame) was secret, for it contained the religious compact. To ease his finances, to secure his monarchy, and to promote the Roman faith, Charles, the most charming and enlightened of men, was prepared to betray and ruin his Protestant ally and to endanger the parliamentary liberties of his country.

War is a series of surprises. By all the laws of probability the navies of England and the armies of France should have made short work of the small Dutch republic. But the expected did not happen. At sea the Dutch proved themselves a match for their English antagonists. On land they repelled the French from Amsterdam by flooding the country. The war which promised to be so short and so brilliant dragged on for six years (1672-8), widening out as wars are apt to do and revealing the sturdy spirit of resistance which the ambitions of France had evoked in the Teuton world. At the end of it the French obtained some

part of their object, for they gained Franche Comté and a chain of towns on their north-eastern frontier (Treaty of Nimweguen, 1678-9), but the Dutch were unsubdued and more formidable than ever, for a revolution had overturned the republic and given power to a young prince of the house of Orange who, being married in 1677 to Mary, daughter of James, Duke of York, was afterwards destined, as William III of England, to be the soul of the European opposition to France.

Despite the favourable terms of the Peace of Nimweguen, that "French Peace" which the modern French historian finds good reason to applaud, the war presented many features which to a statesman more prudent than Louis XIV would have recommended a policy of moderation and restraint. The appearance of a French army on the Rhine had stirred up a great anti-French coalition in which the emperor and all Germany, save Bavaria, were leagued with Spain, Denmark, and the Dutch. Sweden, in whose famous valour Louis had placed the fullest confidence, was defeated in that decisive battle of Fehrbellin (1675), which first announced to Europe the tough metal in the Prussian soldier, and at once gave to the Great Elector of Brandenburg and to the Hohenzollern house of which he was the chief a position of pre-eminence in northern Germany. These were clear omens of coming trouble to France.

Louis, however, was not a man to take note of these gathering symptoms of European opposition. The military reforms of Louvois had given him a regular army of two hundred thousand strong, equipped with a regular commissariat, armed with the bayonet, and officered on the modern plan by professional soldiers. His navy, under the vigorous administration of Colbert, had grown from a squadron of fifteen to a fleet of two hundred, and though still having much to learn, had startled Europe, and more particularly England, by its full participation in the Dutch war. The work of expanding and consolidating the eastern frontier was therefore continued. Local courts, known as "Chambers of Reunion," were set up to decide upon the extent of the king's rights under the Treaty of Münster in Alsace, the three bishoprics, the Franche Comté, and, since the language of the guns was always ready to repair the silence of the law, the results of the antiquarian enquiry were satisfactory to Louis. The full sovereignty of Alsace was awarded to France and was completed by the military occupation of Strasburg

(September, 1681). From the brief war provoked by these high-handed proceedings Louis emerged with conspicuous success. The emperor, distracted by a Turkish invasion which pushed its way to the gates of Vienna, was in no position to add momentum to the operations of the Third Coalition; and the Truce of Regensburg (1684) left Louis in possession for twenty years of all the fruits (the Flanders forts, Luxemburg, Franche Comté, Alsace, Strasbourg) of his long and connected endeavour to improve the eastern frontier of France. Here he should have stopped, for he had reached the climax of his fortune.

By this time the ambitions of Louis had given a serious shock to the public law of Europe as it had been fixed by the Treaty of Westphalia. Of that treaty France was a guarantor. By that treaty France was to an extraordinary extent a beneficiary. Nevertheless, to Louis the Treaty of Westphalia was altogether insufficient. He did not scruple to violate it, and with every fresh demonstration of his ambition alienated a friend and increased the muster of his enemies. First he alarmed Holland, then Germany, then Sweden. Finally he lost the friendship of England.

Ever since 1668 it had been one of the primary objects of French diplomacy to retain, if not the friendship, at least the neutrality, of the British. To that end money had been lavished on the crown, the court, the parliament, and even upon Presbyterian ministers. The policy was successful. Despite the national jealousy inspired by the spectacle of the amazing development of French naval and military power, England, led by Charles, remained at peace with France. The French ambassadors in London were, indeed, under no delusion as to the real feelings of the English people. From the first moment of Louis' invasion of the Spanish Netherlands the country was seized with panic, divined an enemy, and feared an invasion. Later, in August, 1677, Louis was informed by Barillon from London that the only friends of France in England were Charles II and his brother James, Duke of York. The earlier rivalry of Spain, the later rivalry of Holland, now seemed less formidable to the English people than the new military and commercial power of France. Yet with the help of French supplies, an expanding revenue from customs, and his own dexterity, Charles was able to surmount the formidable difficulties which the Whigs, led by the brilliant Earl of Shaftesbury, raised about his path. He saved his crown,

avoided war, and, defeating the movement to exclude his Catholic brother from the succession, dissolved Parliament and broke the Whigs. For the last four years of his reign he was able, thanks in part to the continued assistance of Louis, to govern England without recourse to Parliament.

In a country still boiling with sectarian fury it was a great thing to have a king who brought so little heat and so much light to the handling of affairs as Charles II. His wit and charm, his easy manners and pleasant ways, his complete immunity from all kinds of fanaticism, coupled with the play of his scientific curiosity, came like a cooling draught administered to a fevered patient. The open dissipations of his court were not incompatible with spells of well-directed work. In many respects his supple intelligence placed him far above the common standards of his time. Though he was compelled to acquiesce in the persecuting measures of the Cavalier Parliament (1660-7), he was in favour of religious toleration and excited the hostility of his Parliaments by his endeavours to secure it by the use of his power to dispense with laws. Like Oliver Cromwell, he saw the growing importance of overseas colonies and marine strength. The Navigation Laws passed under the Protectorate for the purpose of securing to the mother country a monopoly of the trade with her colonies were during his reign worked up into a system of laws and regulations covering the whole field of colonial intercourse with the mother country.

A delicate sense of the drifts and eddies of public opinion, so delicate as to be incompatible with true civil courage, kept him safe on his throne when a disclosure of his inner thoughts would have brought serious trouble. The country did not know, however much it might suspect, that its constitutional king was at heart an autocrat in politics and a Roman Catholic in belief. It did not know that he was a pensionary of the French Crown. Charles kept silence. Even when Titus Oates was spreading murderous calumnies against his Catholic co-religionists he dined with the villain and spoke no open word of reproach. It was not in his self-indulgent and circumspect character to take a chivalrous risk.

It would have required a stronger man than Charles II to stem the tide of public interest in government which had been released by the passions of the civil war. The nation was on its feet, talking, disputing, reading news-letters, and watching the

Parliament men at their work. Marvell's letters to his constituents at Hull are symptomatic of a new age. So, too, was the development of the two party system, Whig and Tory, which first took a defined shape over the proposal to exclude the Duke of York (afterwards James II) from the throne on the ground of his religious faith. The country was strongly Protestant and parliamentary. Only the violent errors of Whig leadership, culminating in the support given to the mendacities of Titus Oates, gave to Charles the opportunity which he took with such brilliant address in 1681 of sending the Parliament about its business.

Charles died in 1685. James, an avowed and zealous Catholic, succeeded to the throne. His plan of action was to secure legal toleration for his co-religionists by packing Parliament with his supporters and by dispensing Catholics from the penalties to which they were subject by the law of the land. No policy either on its religious or on its constitutional side could be more repugnant to a Protestant and parliamentary country, more particularly since it became evident that its successful execution depended upon the support of France, of Ireland, and of a standing army, auxiliaries capable in the temper which then prevailed of ruining any cause with the English people.

James was almost as necessary to Louis as Louis to James, for the real alternative to James in England was not the Protestant Duke of Monmouth, whose ill-starred rising was crushed on Sedgemoor, but William of Orange, who had been married in 1677 to the Princess Mary, the Protestant daughter of the English king. To Louis, then, it was all-important that this Catholic king should be maintained upon the English throne and that his difficult and incalculable subjects should learn to bear his yoke with equanimity. So long as James was king of England there was no reason to fear that the English fleet would molest the West Indian colonies, which it had been the achievement of Colbert to develop, or an English army take part in continental operations against France. But William of Orange was of all France's enemies the most deadly and persistent, and the conjunction of England and Holland under his leadership was the contingency most likely to spell serious trouble for Louis XIV.

And it now happened that just when it was most important for the general success of French policy in Europe that France should show indulgence to her Protestant citizens, Louis revoked

the Edict of Nantes (1685). Though he desired to secure toleration for English Catholics, he withdrew the wise toleration which his grandfather had accorded to French Protestants, prohibiting their worship, proscribing their ministers, destroying their churches, closing their schools, and so driving some two hundred thousand of the best artificers of his kingdom into foreign lands, there to create industries in competition with his own, and to foment sentiments of enduring rancour against France. The best excuse which can be made for this act of gratuitous folly is not that it was counselled by Madame de Maintenon, the discreet, elderly, and very pious lady to whom the king was secretly married in 1683, but that it was popular with the clergy and laity of France. The average Frenchman of the seventeenth century was apt to be at once orthodox in belief and anti-clerical in policy. He was Gallican not Papal, Catholic not Protestant. There was nothing which he feared so much as the renewal of the religious wars, which had broken so many homes, embittered so many families, and left behind them a long train of poignant and dividing memories. To the cool reasoner it must have been apparent that "the so-called Reformed Church" had, ever since the days of Richelieu, ceased to present political dangers. It possessed neither fortresses nor troops. It had been quiet during the agitation of the Fronde. Its members served the state in the army, the navy, and the magistrature, and had won for themselves an eminent place in the world of finance, commerce, and industry. Yet so long as a million Huguenots lived in France with their church councils and schools, their black-robed ministers and peculiar rites, the country felt uneasy. The sect was unpopular, had been dangerous once, and might, through the attraction of clerical marriage, be dangerous again. Some envied the Huguenot his money, others grudged his industry, others were affronted by his rigour, and by the intolerance which he showed to his Catholic neighbour in those regions in which the reformed church had the upper hand. Why, it was asked, should this obstinate and unreasonable sect, which repudiated a religion which was good enough for the king of France, and belonged to a Church which was shaped like a republic, be permitted to sustain its separate and unwelcome being in a Catholic and monarchical country? Year after year the Assembly of the Church of France petitioned for the destruction of this foreign body. Louis, who was not by nature intolerant, yielded to the pressure.

By a hundred differing forms of calculated cruelty and oppression it was sought to make the position of a Huguenot so intolerable as to drive him into the Roman Communion. The hateful policy was in a large measure successful. Huguenots, who had preserved their religion through twenty years of harassing but minor acts of persecution, went over in thousands when (1681-85) Louvois' dragoons were quartered in their homes, and pillage, murder, and rape became the price of continued loyalty to the faith of their fathers. When it was believed that the terror had done its work, that the resistance of these obstinate sectaries was broken, and that the conversion of a miserable remnant would be an easy undertaking, Louis revoked the Edict of Nantes. A paean of praise saluted the Christian hero who had at last, after so many vagaries, showed a true concern for the salvation of his soul and emulated the work of Constantine, Theodosius, and Charlemagne. "This," said Bossuet, the court preacher, "is the worthy achievement of your reign and its true character. Through you heresy is no more. God above has made this marvel." But however pleasing to French Catholics, the revocation of the Edict of Nantes was not the way to make James II popular in Puritan London.

The "glorious revolution" of 1688, which placed William III on the throne of England, was precipitated by the folly of James in attempting to force the Catholic religion upon his countrymen by unconstitutional methods. The revolution was glorious in that it was clement, and entailed no proscription of the vanquished party. Of land fighting the main part was in Ireland, and here the signal victory of the Boyne, followed up a year later by the surrender of Limerick, fastened the political dominion of Protestant England upon the Catholic Irish for two hundred and forty-two years, during which the long duel between France and England for colonial dominion was fought to an issue.

June 30.
1690

That England should have been able not only to effect this bloodless revolution, but to emerge all the stronger by reason of the triumph of parliamentary principles, was a result absolutely unexpected by Louis, and sharply opposed to the dominant political philosophy of the continent. France, had she exerted herself to do so, could have prevented William from landing at Torbay. But Louis, instead of using his army to make trouble for William in the Netherlands, sent it into the Palatinate, where it was effectually prevented from influencing the course of

events. The explanation of this is that Louis counted upon the paralysis of England through a long drawn civil war, and looked with equanimity upon the prospect of his two principal antagonists, the Dutch and the English, being thus embroiled.

We need not be surprised that he was mistaken. The credentials of the Whig party in England, which made the revolution settlement, were not such as to inspire confidence in their moderation and restraint. In their struggle to exclude James from the Crown, the Whigs had stopped short of no extreme of factious violence. They had backed up the baseless and wicked calumnies of Titus Oates against the Catholics. They had given support to Monmouth's armed rebellion against James. Some of them had taken French money; but at the crisis of 1688, under the leadership of Halifax, the Trimmer, one of the great benefactors of the country, they listened to the voice of moderation. Louis could not have foreseen this, nor yet that the cold Dutch soldier-statesman, whom the Whigs had called in to save the state, would stamp upon the fires of party vengeance and succeed in the extraordinary task of making England a united, albeit a parliamentary, country.

On any comparison of man power the two countries which had now become combined under William III were immeasurably inferior to France. The population of England may have been five and a half million, of the Dutch Republic two and a half million, while the population of France was of the order of nineteen or twenty million. But in two respects an advantage lay with England. After the naval victory of La Hogue (1692) the English sailors established a definite superiority over the French marine, which had now lost the incomparable direction of the great Colbert. The second advantage was perhaps still more important. The form of government which England had secured at the Whig revolution was better adapted to stand financial stress and social change than the autocracy of France. Louis had discarded every constitutional check upon the royal power. He declined to summon the States-General. He confined the Parliaments to the exercise of their judicial functions. The government of the country was carried on by ministers and committees working with the king at the centre and in most provinces by intendants prefiguring the modern prefect. The fiscal privileges of the nobility, who were for the most part occupied at the front or attached to the court, were left unassailed, and despite

the drain of incessant wars, and the vast authority enjoyed by the crown, nothing was done to remedy a system under which the main financial burdens of the state were borne by the poorest members of the community, while the contributions of the nobles and the clergy, who were by comparison wealthy, were wholly inadequate. An autocracy working in secret can endure only if it redresses social injustice. Failing to do this, and losing its initial momentum and efficiency with the death of the king's ablest minister and his own declining strength, the monarchy of Louis XIV left France as miserable as if victory had been exchanged for defeat.

But in 1689 the fabric of French government was the most imposing spectacle in Europe. Of English Parliaments it was mainly known that they were factious, capricious, venal, incapable, as it would appear, of steady direction. The fact that the revolution had transferred power from the crown into the hands of Parliament was interpreted as a sure sign of weakness by those who failed to perceive that Parliament would be governed for the next century and a half by a territorial and commercial aristocracy, which was neither inexperienced in affairs, nor careless of public interests, nor without the courage and sagacity which go to the making of statesmen. A parliamentary government was a new and untried thing. The Duke of Marlborough at Blenheim and Ramillies showed the world that such a government could conduct a European war, and put armies into the field which could rout the French in a fair fight. The admiration for English institutions which was so widely felt on the continent during the eighteenth century dates from the advertisement of these brilliant victories. The nation of civilians, which affirmed in the Bill of Rights that standing armies were illegal in time of peace, proved itself equal to all the demands of an exhausting war. In finance, banking, commerce, and the science and art of treasury control it stood far above its antagonists.

It was then with England no longer as a friendly rival but as an active enemy that Louis waged his next war for the expansion of France. It was a remarkable struggle, fought against great odds, continued for ten years (1688-97), marked by many victories, and yet ending in a serious check for France. It showed that Louis had taught Europe the art of progressive coalition, for the Triple Alliance had been succeeded by the League of Augsburg (1685), an imposing combination secretly

Sept.,
1697

supported by the Pope and comprising the Emperor and the Empire, Holland and Spain, Savoy, England, and Sweden. But it illustrated also the familiar truth that coalitions are rarely as effective in action as they are impressive on paper. The forces of the League experienced a humiliating series of defeats at the hands of the best armies led by the best generals then available in Europe. Catinat won Nice and overran Savoy. Luxemburg scored success after success over William III in the Netherlands. The Palatinate was twice subjected to a ruthless devastation, the memory of which is still among the causes of estrangement between French and German peoples. Nevertheless the Treaty of Ryswick, which closed the struggle, was a defeat for Louis. To win peace from his obstinate and unexhausted antagonists the French king was compelled to renounce his conquests, to accord to the Dutch the right of garrisoning the frontier towns of the Spanish Netherlands, to acknowledge the heretic king of England, and to consent that he should be succeeded by a heretic princess. In war, pitched battles do not decide everything. Ultimate success lies with that party to the controversy which can last the longest. That advantage, thanks to the steadfast Protestant mind of William III, lay with the first of the great European coalitions.

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CHAPTER XXI

THE SPANISH SUCCESSION

The Spanish Succession. The Partition Treaties. Opposition to the Partition in Austria and Spain. Louis accepts the undivided inheritance. The Grand Alliance. The English spirit. War of the Spanish Succession. Its character and duration. The Spanish "side-show." The Treaty of Utrecht. Marine supremacy passes to Britain. Jansenists and Jesuits in France. Pascal. The Bull Unigenitus. Continuance of the struggle in the eighteenth century. Decline of religious and dynastic motives. The seventeenth century. Spiritual hegemony of France.

MEANWHILE a question of vast general importance and affecting in particular the interests of the Dutch and English was hastening to a crisis. What was to become of the Spanish Empire on the death, so long expected and so long delayed, of Charles II, the imbecile invalid without hope of posterity, who ever since 1665 had been King of Spain? The idea that this was a question with respect to which the Spanish people might have a right to be consulted was foreign to the political philosophy of that age. A monarchy was still regarded as a family property, which could be devised by will or shared by agreement among the next of kin. And what a family property was this! The European possessions of the Spanish Habsburgs alone constituted a formidable empire, including, as they did, Milan, Naples, and Sicily, Sardinia, and the Balearic Islands, as well as the Spanish Netherlands and Spain itself. But the non-European dominions were even more imposing, the Philippines and the Canaries, Cuba, Mexico, Florida, California, and Panama, and save for the Guianas and Portuguese Brazil, the vast bulk of South America. Such an empire was too large for the peace of the world, too large for effective government. Its partition either under the will of the sovereign or by an amicable agreement concluded in advance by the interested parties was on all grounds to be desired as the only method of preserving Europe from a world war.

The possible claimants to the Spanish inheritance were in 1698 three young men, Philip, Duke of Anjou, the grandson of Louis XIV, Charles, the second son of Leopold II of Austria, and Joseph Ferdinand, the electoral prince of Bavaria, who was

nephew to the King of Spain. Of these three the Bavarian, being the least formidable, was likely to be most acceptable to the interested powers and to offer the best guarantees for the preservation of the European balance.¹ Accordingly a Treaty of Partition was struck between France, England, and the Netherlands, which accorded to the young Prince of Bavaria the lion's share of the Spanish empire (Spain and the Indies) while providing for Austria and France substantial satisfaction from the remainder. These prudent arrangements were, however, frustrated in the following year by the unexpected death of the Bavarian. The problem had to be taken up anew and under far less favourable conditions.

So long as the Bavarian, a comparatively weak and uncontroversial figure, was alive it was possible that all the interested parties might be brought to accept a common plan; but with his death the problem became almost insoluble. An arrangement was, indeed, made satisfactory alike to Louis and the maritime powers. By the Second Treaty of Partition it was settled that the Netherlands should go to Austria (a capital point with the maritime powers), as well as Spain and the Indies, while France was to have Naples, Sicily, and Milan to be exchanged for Lorraine; and that Louis should have assented to such an arrangement is a singular illustration of his moderation at this period.

But unfortunately there were two powers, Spain and Austria, to whom the idea of partition on any condition was wholly unacceptable. It was natural that the king and the grandees of Spain should resent the idea of the dismemberment of the Spanish empire, but that Leopold of Austria, out of his desire for Milan, should reject the splendid terms offered him by the Second Treaty of Partition was a blunder only surpassed in the catalogue of costly Austrian follies by the ultimatum to Serbia of July, 1914. In face of these obstacles the wise policy of partition upon which William III and Louis XIV had expended great diplomatic ability was doomed to failure. When the Spanish king died in November, 1700, it was found that he had left a will bequeathing his undivided empire to Philip of France, with the provision that if the bequest was not accepted in its entirety the prize should be transferred to the Austrian Charles.

Louis could hardly have refused to take up the inheritance. It is true that he had only just signed the Second Treaty of Par-

¹ Genealogical Table D.

tion, which had awarded the heart of the Spanish empire to Austria; but Austria had not accepted that treaty, and England and Holland could not confidently be counted on to help France to enforce it. Had Louis refused the bequest to his grandson everything would have gone to Charles, and nobody can blame Louis if he shrank from acquiescing in the transference of the whole Spanish Succession to his Austrian rival. Had Austria been reasonable she could have had a magnificent accretion of power without a world war. Had Spain been prudent she could have escaped a foreign invasion at the cost of some outlying possessions. But since Austria and Spain would have nothing less than all, and since Spain rightly calculated that France would be more formidable as an enemy and more helpful as a friend than distant Austria, Louis found himself compelled, for fear of worse consequences, to accept the will. A Spanish cardinal controlling the death-bed of a royal half-wit had converted the French protagonist of partition into the shield and buckler of indivisible Spain.

Peace, henceforth, was difficult to preserve. Yet what made war inevitable was not so much the acceptance of the will by Louis as the new spirit of arrogant intemperance which the will created in his mind. At once he broke out into a series of wanton acts of aggression, exactly calculated to inflame the hostility of the maritime powers. He poured troops into the Spanish Netherlands, occupied the Dutch barrier towns, and compelled the Spaniards to make over to the French the *Asiento*, or right of trading in African slaves with the Spanish Indies. In face of such acts as these, English and Dutch felt that they must fight for their commercial existence. Even a Tory Parliament (February, 1701) invited King William to enter into negotiations with the Emperor and other powers to put a curb upon the French. In 1701, as again in 1793 and in 1914, the invasion of Belgium by a great power lit the flames of war in the spirit of the English peoples.

The foundations of the Grand Alliance, which fought the War of the Spanish Succession against France, were laid by the Duke of Marlborough, whom William wisely sent to The Hague to treat with Heinsius, the Grand Pensionary of Holland.

So practical were the aims of the Alliance, as originally defined, that after twelve years of costly strife they were substantially secured in the Treaty of Utrecht (1713). William was content

that Philip should rule in Spain and the Indies so long as the Netherlands, Italy, and the Mediterranean islands passed from Spanish into Austrian hands. For this there were reasons grounded upon the maritime needs of the English and Dutch peoples. Unlike France, Austria was neither a naval danger nor a commercial rival. The merchants of London and Amsterdam could therefore safely trust her with possessions which lay along the great trade routes to the Baltic and the Levant.

The death of William III, who for hard upon a generation had been the soul of every European enterprise against France, made no difference to English policy. All his large designs—the Grand Alliance, the war against France, the capture of naval bases in the Mediterranean, the Protestant succession—were, as Professor Trevelyan reminds us, taken up by Queen Anne, the dull, devout, high church daughter of James II, who by a freak of fortune has given her name to a brilliant age. Though the Press had been freed in 1695 and party spirit ran fierce and high, there was enough of the mediatorial spirit in English politics to work parliamentary institutions. By a happy innovation, the germ of a great Civil Service, the Treasury experts continued from ministry to ministry. Whigs and Tories in turn advanced the welfare of the country. The Whigs carried through the Union with Scotland. The Tories passed the Act of Settlement which eventually brought the Protestant Electors of Hanover to the throne. The Whigs financed the victorious war, the Tories coming into full power in 1710 made the welcome peace. Fundamentally, for the worst sore was healed by a grant of toleration to the dissenters in 1689, the country was at one. The popularity of Marlborough with the queen, the skill of his diplomacy, the brilliance of his victories, coupled with the exasperation caused in every English Protestant heart when Louis recognized the Old Pretender as King James III, were causes sufficient to maintain the warlike spirit of the country. Security, commerce, the Protestant succession, were felt to be at stake. If the squires winced at the four shilling land-tax, which was the spine of Godolphin's war finance, they paid up to the end notwithstanding. Such was the English spirit. For the Dutch, robbed of their cherished barrier towns in the Spanish Netherlands, the war was a matter of life and death.

War in the later part of the seventeenth century was not the devastating curse which science and conscription have now com-

bined to make it. It was waged by small mercenary armies, hibernating for half the year, and during the short campaigning season, no longer as in the Thirty Years' War living upon the country, but supplied by a regular commissariat service. Military movements were apt to be slow and deliberate, as befitted an age when even admirals wore full-bottomed wigs and methodical siege warfare constituted the most important part of military science. Commanders, heedful of the difficulty of replenishing their armies with fresh recruits, sought rather to avoid than to invite decisive encounters. Marlborough was exceptional. The English Prince Charming, who, but for the obstructions of the Dutch, could have driven the French from Flanders in the first two years of the war, was as anxious to manoeuvre his opponent into action as his opponent was in general desirous of avoiding it.

His hammer blows were decisive. After Blenheim and Ramil-
 lies the allies could have made a peace with Louis securing to
 them all the original war aims of the Grand Alliance. Blenheim
 had swept the French out of Bavaria; Ramillies had placed most
 of Flanders at Marlborough's feet. The brilliant Eugène, with
 some assistance from Victor Amadeus of Savoy, had established
 the supremacy of Austrian arms in northern Italy. Yet peace
 was delayed for seven years.

1704
 1706

The cause of this needless prolongation of the war is ultimately to be traced to the beauty and convenience of Lisbon harbour as a port of call and repair for English vessels bound upon Mediterranean errands. England in quest of Mediterranean ports had need of the Portuguese alliance, but how could Portugal, a small power, be expected to enter the lists against France unless the Austrian candidate would come to Spain, rally his supporters, and with Dutch, English, and Portuguese support evict the Frenchman and establish himself in Madrid? In the Methuen Treaties of 1703, Peter II of Portugal insisted, as a condition of his alliance with England, that Charles, suitably supported by the allies, should make a bid for the Spanish throne. The bargain was struck. The war aims of the allies were enlarged to include the conquest of Spain for Charles, and an unsuccessful Peninsular War, extending over the best part of a decade, was the price by which England obtained the use of Lisbon harbour, without which the Rock of Gibraltar could not have been held or Port Mahon (in Minorca) wrested from Spain.

It was only by slow and reluctant stages that English poli-

ticians were brought to see that the Spanish "side-show" was a forlorn adventure, and that the proudest nation in Europe would never accept an Austrian sovereign imposed on them by odious northern heretics and even more repulsive Portuguese. The Catalans, indeed, inflamed by hatred of Castile, and encouraged by Peterborough's brilliant capture of Barcelona, declared for the Austrian Archduke, but Catalonia has never been an integral part of Spain. In language, in customs, in temper, this maritime province of Aragon had little in common with the inhabitants of the interior plateau. It was no passport to the affections of the Spanish people that Charles should have won the mercurial sympathies of the Catalans. The great bulk of the Spanish people was from the first, and throughout, favourable to the claims of Philip V.

The Austrian hegemony in Italy, which was not finally shaken until the days of Cavour and Garibaldi, dates from the Treaty of Utrecht (1713), which closed the war of the Spanish Succession. The Emperor, foiled of his designs in Spain, then received compensation in Lombardy, Sardinia, and Naples. The predominance in Italian affairs, which had belonged to Spain ever since the days of Charles V, now passed to a Teutonic government whose solid gifts of order and efficiency were unsweetened by qualities likely to engage the sympathies of a Latin people. It is curious to think of the extent to which the fate of Italy depended upon the brains of two Englishmen, Godolphin the financier and Marlborough the soldier, without whom the allied cause, despite all the military science of Prince Eugène, could never have prevailed.

For the greater convenience of the maritime powers the Emperor was required to rule in the Spanish Netherlands, in which the Dutch were accorded a line of barrier fortresses, a pledge that this valuable province would be defended against France, not by the Dutch alone, but also by one of the great continental monarchies.

Spain, the first prize of the competition, went to Louis. Philip V, who during the war had been twice ejected from Madrid and twice restored, lived to found a dynasty of Spanish Bourbons who survived the French Revolution and the empire, and, though now in exile, still carry the hopes of a royalist Spain. Though the crowns of Spain and France were finally separated.

the close political association of the two Bourbon powers was a feature of the political life of the next century, which came into special prominence when Spain and France assisted the American colonies to throw off the British yoke. The capitulation of the British at Yorktown was the answer to Blenheim and Ramillies and the sequence of those victories of Almanza and Brihuega by which Berwick and Vendôme planted French rule south of the Pyrenees. 1781
1707
1710

The long reign of Louis XIV did not, therefore, despite the distress of the population during its concluding years, end in failure. The medal "*clausa Germanis Gallia*" was justified; so, too, though in a less literal sense, was that other saying of the Sun King, "Henceforth there are no Pyrenees." That France was free of invasion until the days of Napoleon may in part be ascribed to the improvements in her eastern defences which were effected in the king's early manhood and successfully retained in the end.

England emerged from the struggle having secured not only the original war aims of William III, but one advantage which could not have been predicted. In her long war partnership with the Dutch she had made the sea her special province, while the bulk of the land armies who fought under Marlborough were provided by her allies. As the war proceeded the English navy grew and the Dutch navy, by comparison, declined. The marine supremacy, which had been evenly divided between the two nations in the middle of the seventeenth century, was by the end of the war of the Spanish Succession definitely secured by England. Meanwhile Britain had acquired new stations and centres of power and colonization in the old world and in the new, Gibraltar and Port Mahon, Newfoundland and Nova Scotia. It was idle for the French, the balance of naval power being what it was in 1713, to contest these acquisitions. They passed to England under the Treaty of Utrecht, together with the treasured right, known as the *Asiento*, of trading African slaves (and incidentally other goods as well) to the Spanish Indies.

Though the four shilling land-tax was bitterly grudged by the squires, England stood the strain of the war better than any other belligerent. Expanding overseas commerce provided the atmosphere of confidence in which individuals may lend and governments may borrow. The Bank of England, the National Debt, the exact practice of the Treasury, enabled England to

finance her allies. A European coalition, as in two other more recent war periods, was sustained by the might of British finance.

It was a further note of power that England was able to obtain from Louis XIV an acknowledgment of the Protestant Succession in the Hanoverian House.¹ In his last hours the aged persecutor of the Huguenots was compelled thus to salute the heretic city of London, where nothing was so greatly apprehended for its effect upon the Funds as a violent reopening of the old quarrel between Catholic and Protestant in England.

The suppression of the Protestants in 1685, while greatly impoverishing the religious life of France, failed to reduce it to a dead uniformity. Though the Jesuit had gained a victory and exercised a complete mastery over the court, he was not alone in the field. Within the Catholic Church itself, a movement drawing its nutriment from the same moral roots and, in part, from the same theological authority as Puritanism, challenged the fashionable theology of Versailles and powerfully helped in the first half of the eighteenth century to educate a political opposition to the crown. The Jansenists drew their name from Jansen, Bishop of Ypres (1583-1638), the author of three folio volumes on St. Augustine, which were condemned by the Pope in 1642. Few have read the learned work of this Catholic Dutchman; fewer still could have predicted that from such an unlikely source a stream of spiritual energy would descend upon France and there fertilize and refresh some of the finest religious natures of the age. It appears to be a long road from the pedantry of Jansen to the eloquence of Arnauld, the exquisite irony of Pascal, and the finished and contemplative beauty of Racine. Yet Arnauld, Pascal, and Racine were flowers from the same Augustinian stem, nourished upon the doctrine of Grace, which Martin Luther had found in Augustine, and by the light of which many had been brought to a belief in predestination, to an intimate personal piety, and to a repudiation of all easy and superficial ways of attaining salvation.

The bridge between the Dutch bishop and religious people in France was supplied by the appearance in 1643 of a moral treatise written by a young French priest against the notion that frequent Communion could atone for persistent ill living. Sincere natures were charmed by Antoine Arnauld's *De la Fréquente*

¹ Genealogical Table E.

Communion. Appearing in an age of widespread compliance with profligacy, this burning outburst of devotional eloquence represented the recoil of the Christian conscience from the mundane teaching of Jesuit confessors, who, in their endeavour to reclaim all sorts and conditions of men for the faith, sweetened the taste of religion to the palate of the worldling. An austere form of Catholic piety had long flourished in certain religious communities, notably in the nunnery of Port Royal, near Versailles, and was common among the grave magisterial families of the capital. To such *De la Fréquente* rang like a call to battle against the forces of laxity and vice.

The Jansenists, then, were the Puritans of the French Catholic Church. In beauty and integrity of character, as well as in a stern ardour of principle, perceptible in the rarest manifestations of the Latin genius from Lucretius to Condorcet, the Jansenists offered in their lives, as well as in their writings, an eloquent rebuke to a profligate age. Some went to great extremes. They condemned poetry and art, and preferred the melancholy decay of autumn to the vital exuberance of spring. All desired to return to the conditions of the Primitive Church and feared the onward march of science. To the pliant Jesuit, conscious that the Church could live only by adapting its teaching to the changing conditions of a changing world, the rigorous Jansenist appeared to represent a dangerous and impracticable sectarianism. The Jansenist thought the Jesuit too lax; the Jesuit thought the Jansenist too narrow. The one held that mankind would never be led up to the throne of God by a fierce and inhospitable virtue; the other that God would never accept a politic compact with vice. The one strove to make the way to heaven easy and accessible to the many; the other maintained that it must always be difficult and confined to the few.

The clash of opinion gave rise to Pascal's *Provincial Letters* (1656-7). In this famous controversial pamphlet every resource of light irony and passionate dialectic was deployed against the system of casuistry by which the Jesuits were said to obscure the plain distinction between right and wrong. The manifesto was the more important by reason of the fact that the author was not a professed theologian, but a mathematical genius, of amazing precocity and fertility of invention, who united the clarity and force of a first-class scientific mind with the exquisite scruples and sensibilities of a saintly and enthusiastic invalid. Feeling

deeply (for he had experienced two conversions) and writing with an ease and simplicity which cleansed French prose of its affectations, Pascal drew a great issue of moral theology out of its hiding place among the folios and confessionals into the open light of day, and exposed it with a merciless clarity to the view of all.

The Jesuit has never quite outlived the force of his assault, and if the epithet Jesuitical still survives in common speech, as denoting a subtlety fringing on fraud, the fact is largely to be attributed to the *Provincial Letters*, which, while they gave to Jansenism a fuller sweep and influence among the moral and intellectual movements of the age, fixed upon the Jesuit Order the stigma of debasing the moral currency of Christendom.

It was the Jesuit, however, and not the Jansenist, who during the long reign of Louis XIV stood upon the steps of the throne, and helped to mould the policy of the state. The Jesuits were the king's friends. The Jansenists, from an early and unfortunate association with some prominent members of the Fronde, were marked out for his distrust. It was a Jesuit victory when, in 1653, five propositions doubtfully alleged to be contained in Jansen's *Augustinus* were condemned by Pope Innocent X, and, again, a Jesuit victory when, in 1661, the *Provincial Letters* were burnt by the common hangman. Later on, in 1669, the Jansenists made their peace with the Pope, and enjoyed a period of relative immunity from persecution. But they were still without popularity or political influence. In the stiffly fought quarrel between Louis XIV and Innocent XI, which developed out of the king's claim to the temporalities of vacant bishoprics, the Jansenists to their honour sided with the Roman Curia in its resistance to an inexcusable abuse of the royal prerogative. This was the unpopular side. The tide of national feeling in France ran strongly with the king in his defence of the liberties of the Gallican Church against ultramontane interference.

The importance of Jansenism as a political influence was yet to come. The concluding years of the king's life were marked by a deep shadow of disaster abroad and gloomy piety at home. Ever since Colbert's death the finances had been in disorder. The short-term loans which had been issued to finance the war gave way to a system of indirect borrowing, and this in turn to the rise of a new class of middlemen, who defrauded the state, and introduced a fresh poison into the atmosphere of the Court.

Louis was not a religious man, but he was deeply superstitious. To appease the wrath of the Deity, and to reverse the ill-fortune of his arms, he resolved upon a fresh attack on heretical opinion. He had already broken the Protestants. He was now prepared to listen to the advice of his Jesuit confessor, and to take steps against the Jansenists. The extraordinary brutality with which the campaign was conducted forms a bad page in the history of religious intolerance. The nuns of Port Royal des Champs were expelled, their convent pulled down, their cemetery violated. A French version of the New Testament, published in 1671, with an elaborate commentary by Pasquier Quesnel, a prominent member of the Jansenist party, was singled out to be the object of a combined attack, and since nothing was easier for a Jesuit than to find heresies in the book of an enemy, or to procure their condemnation in Rome, the work of the Jansenist leader was made to incur the censure of the Pope. Against the protest of fifteen bishops and with the lively opposition of the Parliament of Paris, the Bull *Unigenitus* found 101 heresies in a book which most readers regarded as a monument of evangelical piety laboriously erected by a Christian saint.

It was now the turn of the Jansenists to march with the Gallicans against ultramontane pretensions, an alliance which brought legal self-sufficiency and patriotic pride to the assistance of angular virtue. For one Frenchman whose religious beliefs were affected by the Jansenists, there were ten who resented the interference of the Pope, or were jealous of the power of the Company of Jesus. A struggle developed after the death of Louis XIV in which a great body of feeling and opinion, part Jansenist, but more largely Gallican, was arrayed under the leadership of the Parliament of Paris and with the support of twelve Provincial Parliaments, against the alliance of the Crown and the Jesuit Order. The struggle was protracted and violent, raising during its progress almost every political idea which afterwards led to the establishment of democratic government in France. Long before the appearance of Rousseau's *Social Contract* in 1762, the contest between the Crown and the Parliament of Paris, which had for its origin the papal condemnation of a Jansenist treatise, had familiarized the French people with a conception of constitutional government and of popular sovereignty. When the Jesuits were expelled from France in 1764 the stage was cleared for the movements which led to the French Revolu-

tion, and to that marked eclipse of papal authority and prestige which is one of the special notes of the revolutionary age.

In history everything is continuous. Yet the Peace of Utrecht may conveniently be taken as marking a point after which the religious and dynastic motives, which had previously played so large a part in the moulding of policy, sensibly declined in importance, while their place is taken by the struggle for colonies and markets. The long duel between England and France for colonial power which distinguishes the eighteenth century had not in it a particle either of religious or of dynastic interest. A new class had come to the front, which cared for none of these things, and was now sufficiently powerful to influence the policy of States.

By this time, too, science was swiftly coming into its own, largely in response to the material needs of a developing civilization. The mediaeval university, being the intellectual organ of the Catholic Church, was confined within the rigid limits of ecclesiastical orthodoxy. Reverence for authority excluded free investigation. The sacred texts of the Bible, the works hardly less dominant of Aristotle, were held to contain all that it was necessary to know, and all that it was safe to believe. What was present in these canonical writings was true, what was absent was unimportant, what conflicted was false. When at the beginning of the seventeenth century Kircher invited a Jesuit professor to look through his telescope at the newly discovered spots on the sun, the Jesuit replied, "My son, it is useless. I have read Aristotle through twice, and have not found anything about spots on the sun. There are no spots on the sun." It was therefore heresy to maintain the Copernican theory of the planets, heresy to deny the creation of the Universe some four thousand years before Christ, heresy to frustrate the bodily resurrection by the destruction of a corpse. Such were the leaden inhibitions which shackled the learning of the mediaeval Faculties.

The world was wider than the universities. Sailors steering by the stars or marking the deviations of the compass, marine engineers reckoning with the tides, miners grappling with asphyxiation from gas or water below the ground, gunsmiths concerned for the durability of their muskets or culverins, built up by degrees a body of knowledge, part technical, part scientific, which lay far outside the university curriculum and was quite

unaffected by university prepossessions. Navigation called for astronomy, led on to optics, and through the compass invited the study of magnetism. To frame tables of longitude it was necessary to ascertain the laws of the moon's movement; the determination of latitude implied a chart of the heavenly bodies. In view of the secular struggle between land and sea in the Netherlands it was natural that the first scientific chronology of the tides (1590) should be the work of Stevin, the Dutch engineer. As the art of warfare came increasingly to depend upon artillery, the mining of iron and copper received a fresh impetus with consequences of ever widening importance.

Mining is the prolific parent of science and technology. As early as the seventeenth century it was realized that an educated mining engineer must know triangulation and Euclidian geometry, the use of the compass, and the construction of apparatus for ventilation and pumping. Problems of aerostatics, of hydrodynamics, of mechanics, imposed themselves upon him. Alike the safety of the miner and the yield of the mine depended upon the laws of physical science.

Hardly less important was the train of scientific thought and discovery, which was opened out by the new developments in the art of war. As early as 1537 Tartaglia was at work upon the trajectory of the flight of a bullet. The most profound problems of physics were suggested by ballistics, the resistance of the air to a ball passing through it, the trajectory of a ball through a vacuum, the free fall of bodies under the influence of gravity. It is significant that Galileo opens his mathematical demonstrations with a compliment to the arsenal of Florence, the scene of so much activity and the storehouse of so much material for the scientific mind.

Meanwhile the strength of the ancient buttresses against the new knowledge had been weakened by the religious and political convulsions of the age. Europe was no longer undivided in faith. Monarchy was no longer unchallenged. The revolutionary and exciting discovery of the true nature of the earth's crust had created a temper favourable to intellectual innovations and contemptuous of the scholastic tradition. Intellectual life of the higher sort was no longer confined to the universities, but found organs appropriate to its needs in bodies like the *Accademia del Cimento* in Florence or the Royal Society in England, both founded in the middle of the seventeenth century and pledged

to discovery and experiment. "Provare e reprovare," the motto of the Florentines, "Nullius in verba," the motto of the Englishmen, showed that the true spirit of science, which had been lost to Europe since the decline of the Greek city republics, was now again coming into its own among the Latin and Teutonic nations.

The seventeenth century witnessed the production of *Hamlet* and *Tartuffe*, of *Paradise Lost* and of Newton's *Principia*. It was the age of Rembrandt and Rubens, of Van Dyck and Hobbema, of Ruysdael and Franz Hals. It heard the first notes of Italian opera, the first strains of Purcell's music and of the Stradivarius violin. It gave the compass and the barometer to the mariner, the telescope and the microscope to the man of science, quinine and the thermometer to the physician, the shot gun to the sportsman. The comfort of daily life was enriched by the invention of the watch and the clock, and gluttony was robbed of half its grossness by the popularization of the fork. It was an age of growing wealth and of an expanding international trade in luxuries. The century of the Puritans and the Jansenists was marked by the discovery of ices and champagne, by the yet more beneficial importation of tea and coffee, and by the introduction of wax candles, the most beautiful of all forms of illumination, into the gorgeous saloons of Versailles. The first formal gardener, the first statistician, the first woman to pursue a professional career on the stage, belong to the later half of the seventeenth century. Yet the age which manifested its energy in these and many other happy ways, such as street lighting, and marine insurance, and the London penny post, was, despite its complex and advancing civilization, a period of almost uninterrupted war. In the policies which provoked war, and in the settlements by which quarrels were composed, little account was taken of public feeling. Democracy was uneducated and unorganized. The newspaper press was in its infancy. After the troubles of the Fronde and the Great Rebellion, the continent of Europe turned as if for safety to governments which became in increasing measure autocratic. In the science and art of hereditary despotism, Louis XIV set an example which was too dazzling for Scandinavia or Germany to resist. Nevertheless, despite everlasting war, the Europe of the seventeenth century held together. The sense of a common civilization and of a common European interest in the maintenance of a balance of

power was far too strong to be obliterated by the summer activities of small heterogeneous and mercenary armies. Nine great diplomatic congresses, beginning with Westphalia and ending with Utrecht, attested the growing power of international action, and the passing away of that stage of European history when the office of universal mediator was among Christian people by common consent acknowledged to belong to the Pope.

It is also to be remarked that the wars against France, which fill the reign of Louis XIV, were in no sense waged in a spirit antagonistic to French culture. The intellectual and social prestige of the French monarchy, so far from being lowered in the eyes of its adversaries by the martial ambitions of Louis XIV, received from them an added lustre. French books were not the less read, French science not the less honoured, French fashions not the less followed, because half Europe was coalesced against the French monarchy. French civilization, illustrated by the brilliance and learning of its authors, ruled supreme and gave the law to every social group which aspired to the faintest tincture of culture, from the Russian border to the Atlantic Ocean. Nothing more clearly marks the distinction between the monarchical wars of this age and the national struggles of our own time than the continued spiritual hegemony of France, despite the bitter political opposition provoked by the domineering ambitions of her sovereign.

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CHAPTER XXII

THE EIGHTEENTH CENTURY IN ENGLAND AND FRANCE

Prestige of England after 1714. John Locke. Voltaire. Montesquieu. The character of French philosophy. The physiocrats. English government in the eighteenth century. The age of George II. The disorders of France. Obstacles to reform.

THE English revolution of 1688, followed and confirmed by the accession of the Hanoverian dynasty, exercised a great influence on European thought. The spectacle of a revolution accomplished without bloodshed and unattended by any of those evils which were thought to be essential to popular government since the unfortunate upheavals of 1648, of a revolution resulting in such palpable benefits as religious toleration, the freedom of the press and parliamentary government, created a very general feeling of surprise and admiration. England, despite her revolution, had emerged richer and stronger than ever. On land and sea she had been the dominating spirit of the great alliance which had given check to Louis XIV. She could wage war and make peace and carry through the delicate operations of a change of dynasty without inner convulsion. Moreover, she had immensely strengthened her domestic position by her union with Scotland in 1707.

If ever a philosophy had been vindicated by events it was the Whig philosophy which lay behind the English revolution. John Locke was its great oracle. All the quintessential thought of the age of enlightenment is to be found in the writings of this humane and sober Oxonian doctor, the theory that ideas are not innate but reflected from the report of the senses (*Essay on Human Understanding*, 1690), the theory that civil government is founded on the consent of the governed, the view that the right to private property is based on labour, the doctrine of religious toleration, and of a rational education of the young. From Locke and his great scientific contemporary Isaac Newton, as also in a lesser degree from Henry St. John, Lord Bolingbroke, a body of rationalizing thought passed into France, where it

was taken up, commented on and developed until, in its light, most of the established institutions of the country appeared to be shabby, outworn, and indefensible.

The man who was principally responsible for popularizing the new English ideas in France was a writer, so active, brilliant, long-lived, and influential, that he made himself the first figure in Europe. Voltaire, smarting from the tyranny and inequality which prevailed in his own country, for he had been thrown into the Bastille without trial for challenging a nobleman, came to England in 1726, and lived there till 1729. Here he was confronted with the astounding sight of a free, animated, and cultured people. He was introduced to Pope, read Addison and Swift, Bacon and Locke, Newton and Shakespeare. In his *Lettres sur les Anglais*, published in 1733, he explained to his compatriots the lineaments of this happy and surprising society, where a man was free to say or publish what he liked, where there was no torture or arbitrary imprisonment, where religious sectaries of all kinds were permitted to flourish, and among them a religious sect called the Quakers, who were so courageous as to denounce war as unchristian. "An Englishman," he writes, "goes to heaven by the road he pleases. There are no arbitrary taxes. A nobleman or a priest is not exempt from paying certain taxes. The peasant eats white bread and is well clothed, and is not afraid of adding to his hoard for fear that the taxes may be raised next year." A little later (1729-31) another great Frenchman came to England to study these instructive islanders. Montesquieu's report was no less enthusiastic. "England," he writes in his *Travel Notes*, "is the freest country in the world. I make exception of no republic. And I call it free because the sovereign, whose person is controlled and limited, is unable to inflict any imaginable harm on anyone." In the *Esprit des Lois* (1748), a philosophy of history which achieved a vast popularity and exercised a profound influence, he laid down (erroneously) that the true secret of English liberty consisted in the separation of the judicial, executive and legislative powers.

A leading feature of the movement of thought so inaugurated in France was its active concern for the regeneration of society. The niceties of metaphysical speculation did not appeal to the clear, practical mind of Voltaire, or, indeed, to any of the French thinkers of the Voltairian age. The metaphysic of Locke and of his French disciple Condillac was a sufficient instrument for

their purpose, which was to apply the human reason, coolly and dispassionately, without theological predilections and restraints, to the removal of the intellectual detritus of the middle ages and to the amendment of man's estate. Accordingly there grew up in France a body of philosophical and humanitarian literature, of pamphlets and histories, philosophical and educational treatises, tragedies and comedies, culminating in a great encyclopedia in thirty-four volumes (1751-72) which rendered not only to France, but to all Europe, the incomparable service of attacking all that was cruel, all that was superstitious, all that was obsolete, unequal and unjust in the constitution of European society, and in the fabric of its religious and social beliefs. Some writers were frankly and blatantly irreligious. Voltaire and Rousseau, the most prominent of all, were anti-clerical deists.

This literature of opposition, passing into other countries through the medium of the French language, which had superseded Latin as the *lingua franca* of intellectual Europe, exercised an effect not the less important by reason of the fact that no European country save England was then ripe for parliamentary institutions. The atmosphere of Voltaire was breathed in the autocratic courts of Berlin and Vienna, St. Petersburg and Madrid. It was the age of enlightened despots. In the eyes of Frederick II of Prussia, of Catherine II of Russia, and of Joseph II of Austria, all that was needful to the improvement and elevation of society could be achieved by the paternal conduct of an autocratic ruler.

It was not, then, the advocacy of democratic government which gave to the message of the French philosophers its wide and commanding appeal. Voltaire was no democrat. What mattered to him and others was not the control of the levers of government, but freedom in all its shapes, freedom to think, to speak, to write, to act. Liberty was the universal remedy, the necessary mainspring of all progress, for given liberty all else would follow, the triumph of reason, the end of persecution, the disappearance of the superstitions of rival churches which obscured the face of that common religion which was believed to be natural to mankind. The prescription was valid throughout the world. It was a principle widely, though not universally, accepted among French thinkers that human nature was all of a piece in every age and every clime. How different the past was from the present was not clearly perceived, despite the great

historical monuments of Voltaire and Gibbon, until the Waverley Novels had given to a later generation an imaginative vision of societies very different from their own.

The general trend of the French intellect in the eighteenth century was abstract, logical, cosmopolitan, much influenced by the exciting novelties of science and by the thought of the large perspectives of happiness for man which were expected to follow from the unimpeded application of common sense.

The fierce anti-clericalism of the French philosophers of the eighteenth century, like the militant atheism of the Russian Bolsheviks, sprang from the conviction that a tyrannical and obscurantist hierarchy stood straight in the path of intellectual and social progress. There can be little doubt that Voltaire, by assailing its manifest defects, improved the quality of French Christianity; or that the critical work of the philosophers, though often open to the charge of shallowness and unfairness, was amply justified by the very serious depravation which had come over the French Church. But the great objects aimed at by the French philosophical school were not negative but positive. Of these, many are now so fully secured in the institutions of the more enlightened parts of Europe that books which first issued from the printing press with the force of a revelation appear to the modern reader to be full of theories which it is worth no one's while to discuss. But there is one quality in this great body of French literature which retains its peculiar freshness and charm, and helps us to understand the spell which it cast upon the more intelligent and public-spirited of our forefathers. The literature of the *Aufklärung*, as the Germans call it, is the literature of confidence and hope.

If the philosophers had lost their belief in the doctrine of the churches, they had acquired a faith in the dignity and perfectibility of man. A great surge of optimism sweeps through the French political literature of the eighteenth century. A large number of intelligent people in the most intelligent country of Europe believed that if only the rubbish of the Gothic ages could be swept away with a strong broom, man, whose nature was good and susceptible of infinite improvement, would march from strength to strength. "If laws are good," said Diderot, "morals are good." Nobody was disposed to place limits upon the power of legislation to improve human nature indefinitely.

"It is the good legislator," says Helvetius, "who makes the good citizen."

Part of this sanguine literature was devoted to a criticism of those economic principles of state regulation which France had inherited from Colbert. The physiocrats were believers in the power of Nature, if left to herself, to bring men on to levels of prosperity not to be dreamed of under a régime of local or national restrictions. This doctrine, which had great influence, contained a profound fallacy and an important truth. The French economists held the theory that land was the sole source of wealth, and consequently that the needs of the state should be met by a single tax on agricultural values. That is a fallacy: for land is only one among many sources of wealth, and no one tax, however equitable, will meet the legitimate needs of a state. But they saw the important truth that all trade is an exchange of goods and services, and that the artificial obstructions placed by states upon the passage of wealth from one locality to another, or from one state to another, are injurious to prosperity. In their own country the doctrines of the physiocrats led during the revolution to the abolition of the internal customs duties in France, the ill effects of which were so graphically described by our observant English traveller Arthur Young. In Britain their teaching, coming from Quesnay, the physician of Louis XV, to Adam Smith, the famous Glasgow professor, led to results even more important and eventually to the adoption of that system of free trade, which during the century of our greatest prosperity and the years of our sternest trial was found to serve us well.

1712-78

The literature which has so far been touched upon was marked by the qualities of optimism and rationality. But there was one powerful voice, more influential perhaps in the long run than any of that age, which sounded a different note. Jean Jacques Rousseau of Geneva was neither a philosopher nor a materialist, but a visionary. Though his intellect was pellucid, it was fed from the deep springs of his natural instincts and romantic emotions. He did not believe in progress or in the subdivision of labour or in any mechanical or material method of improving the lot of man, but finding the world full of cruelty, misery, and waste, and the vaunted civilization of Europe a mass of corruption and tyranny, set himself to draw the outline of a society in which a good man could live. That is

the purpose of the *Contrat Social* (1762), which struck France with the force of a new gospel.

Rousseau's sovereign remedy for human ills is very simple. It is the application of virtue. The good state is one in which every member (duly educated for the civic life) contracts to conform his will to the general good. Only a society of virtuous citizens, each agreeing to do to others as he would be done by and spontaneously consenting to general laws framed not for the furtherance of particular interests but for the common advantage, could be called good. Such is the essence of Rousseau's political doctrine. The good state is based not on force nor on greed, but on the virtuous will of all its members.

The book worked like an enchantment. It was brief, eloquent, telling. The opening sentence alone, "Man is born free but is everywhere in chains," was a challenge to civilization. What again could be more seductive to the poor and the downcast than the vision of a society founded on the general will? Rivers of revolutionary sentiment were released by this single phrase. Yet it was too often forgotten that in Rousseau's mind the sovereignty of the general will was nothing else but the rule of virtue herself.

It has been said of Rousseau by Mme. de Staël that "he inflamed everything but discovered nothing." The phrase "he inflamed everything" points to an important truth, for to an astonishing degree he set France aglow with the ardour of his sentiments and his dreams. But is it equally true that he discovered nothing? In the aristocratic society of the eighteenth century he announced the virtues and believed in the sufficiency of the common man.

The English constitution of the eighteenth century, though far in advance of anything existing on the continent of Europe, was not the perfect model of enlightenment which the sanguine enthusiasm of the French philosophers imagined it to be. It had many grave defects. Its system of religious toleration, its system of parliamentary government, were both imperfect. The theory still prevailed that the state was a close Anglican preserve, permitting indeed the public profession of Protestant worship, but excluding the dissenter from any share of public power and responsibility and even from the enjoyment of the best educational opportunities. So tenacious were the Anglican

squires and clergy of their ascendancy that Parliament was not open to Protestant dissenters till 1828, or the Universities of Oxford and Cambridge till 1871. The Tories of Queen Anne's reign wished to go further still. By the Occasional Conformity Act they would have deprived the dissenter of the privilege of sitting upon a town corporation, and by the Schism Act would have put down their schools and ruined their education. It is one of the blessings of the Hanoverian succession that the Whigs reversed this calamitous policy, that they repealed the Schism Act, and by the passage of the annual Indemnity Acts released dissenters from legal penalties which they would otherwise have incurred by taking municipal office.

Even thus limited, the blessings of toleration were not extended to Roman Catholics, who, in England, were forbidden till 1779 to practise their worship in public, while in Ireland, where they might brew political mischief, they were subjected to a system of special and cruel disabilities.

The government of England during the first two Hanoverian reigns was an aristocracy. The great Whig families controlled the House of Lords, and through their influence on the pocket boroughs, returned the majority of the House of Commons. The Tories, who were probably more numerous, though less wealthy, suffered for more than fifty years the penalties attaching to parliamentary opposition by reason of their compromising association with the Jacobite cause. But in the real government of the country, which was local and not parliamentary, in the Quarter Sessions and Petty Sessions of the Justices of the Peace, the Tory squire was allowed to exercise the full measure of his social and political weight. In the execution of the game laws, the trying of poachers, and the punishment of vagabonds, these unpaid amateurs discovered a means of satisfying their craving for public usefulness and importance, and were so kept quiet and contented, while Whig magnates stood at the wheel at St. Stephen's.

By an accident unforeseen in the days of William III and Anne the supreme executive came to be vested under the first two Hanoverian kings in a Cabinet composed of the members of a single party and responsible to Parliament. George I could speak no English, and after the experiment of conducting business in French with his ministers had broken down, absented himself from the meetings of the Cabinet. The long and wise

administration of Sir Robert Walpole consolidated the Whig party, confirmed the authority of the Cabinet, and established the position of the Prime Minister. After that momentous administration the true principle of responsible government, that is to say of government by a Cabinet responsible to a parliament which is in turn responsible to the electorate, was established. 1721-42

The success which attended the establishment of Cabinet government may be ascribed to another historical accident. The natural preference both of William III and of Anne was for mixed non-party Cabinets. For the sovereign to draw advisers from each party to his Council advertised the impartiality and exalted the power of the crown: but this experiment of a coalition, only occasionally possible under these two reigns, broke down when George I ascended the throne and learnt from his Whig friends that the Tories were conspiring in the Jacobite interest to drive him out of the country. From that moment Whig Cabinets and Whig parliamentary majorities were the order of the day. The custom was established that Cabinets should be of one political complexion and that they should really govern the country. It was an accident and a happy accident. During the ten years of George III's personal rule, when Cabinet government was reduced to a shadow, England experienced the greatest political reverse in her history through the loss of the American colonies. 1770-82

Being, however, controlled by a wealthy territorial class, the British parliaments of the Hanoverian age were not remarkable for the gift of social compassion. The penal laws which were allowed to remain on the British statute book until they were reformed away by the efforts of Romilly and his friends in the next century were a disgrace to a generally humane and good-natured people. Nothing was done by the state for popular education. Town government remained corrupt, mediaeval, and unpopular, until the great cleansing of the Municipal Corporations Act in 1835. The fact that the Glorious Revolution had been primarily made to protect the ancient customs and charters of the towns, as well as the prerogatives of Parliament, from the innovating and autocratic invasions of James II, was a force making for conservatism. The Whigs, exulting in their Revolution Settlement, were too apt to think that it had settled everything. This was an error. Parliament, in particular, was far from perfect; but the Whigs who idealized Parliament were slow to

see that a legislature elected by forty-shilling freeholders in the counties and by small oligarchies in the towns was no true and sufficient mirror of national interests and opinions. Even Burke, the most imaginative of all Whig writers, saw no necessity for parliamentary reform. He was in favour of reducing the power of the Crown over Parliament, but not of widening the area of parliamentary representation. The eighteenth century was content that the great bulk of the middle class as well as the poor should be excluded from the sacred circle of the parliamentary Constitution.

Parliamentary corruption was another evil unnoticed by the French admirers of English institutions, and tolerated, despite opposition protests, at Westminster and in the constituencies. Bribes were offered and accepted by voters and members. There is reason now to think that this evil may have been exaggerated by contemporary critics. That it existed is certain. The expectation that even a small number of posts and pensions will be available for those who vote straight exercises an influence reaching far beyond the circle of those who are thus rewarded. Despite these defects, the country prospered and was happy. The sleepy Anglican Church, the sleepy and unlearned universities, the rosy foxhunting squires, and the top-booted, hard-drinking legislators at Westminster were not ill adjusted to the slow pace of that old agricultural society. There was no deep chasm between the classes; there were no difficult economic questions to vex the brain of Parliament. The Industrial Revolution had not yet begun to create in northern England a new population of bitter factory outcasts in vast inorganic aggregations of insanitary houses. The towns were still small. The sports and amusements of the countryside were generally enjoyed. An air of comfort and stability, typified by the stout red brick houses of the Georgian age, pervaded the country. In some sense, but for the horrid intervention of a Highland raid in '45, which had it been successful would have thrown everything back into chaos, England under George II must have seemed to all who were above the level of poverty to have reached a position of assured and fortunate inner peace. It was a society singularly free from disquieting and torturing doubts. It was harassed by no social problems, it required of Parliament no vast programmes, but was content with a small annual output of petty local legislation. Romance had not yet dawned upon a rational society, content to ask of life

only what life could give, a society so stable and harmonious, so little superstitious or emotional, so sure of itself and apparently so well protected from the ruinous follies of the zealot that its like had not been seen in Europe since the days of the Antonines.

The English political literature of the eighteenth century bears the imprint of this felicity. Though it is spirited and combative, it has no quarrel with the foundations. Neither Swift nor Defoe, neither Addison nor Steele, neither Bolingbroke nor Hanbury Williams encourage their countrymen to believe that they are living under a régime of intolerable indignity and injustice. The quarrels of England are parliamentary, the disputes of political coteries, of the ins and the outs. Not even Wilkes, the radical, who opened new ground in the first decade of George III's reign, disputed the beauty of the Glorious Revolution or the value of the principles on which it was based. It was otherwise in France, where the persecution of an intolerant Church, added to the capricious and secretive tyranny of the state, provoked a literature of violent derision and contempt.

The internal problems of France which first in the later years of Louis XIV had begun to attract the attention of philosophic thinkers were primarily financial. No French government had dared to impose upon the whole French people a uniform and equitable system of taxation. Every government in its effort to conciliate followers in this quarter and in that had granted exemption from certain taxes. The nobles, the clergy, a large section of the bourgeoisie were dispensed from the *taille*, or property tax. Similar exemptions were enjoyed by many important provinces, especially by those which had recently been united to the French crown. The principle of privilege in taxation had been carried so far, and was bound up with so many class prejudices and traditions of provincial pride and autonomy, that it was exceedingly difficult to uproot. Only a strong government supported by a powerful body of popular opinion could successfully overcome the vast number of vested interests which were concerned to oppose its abolition. The old French monarchy, despite its immense prestige, was unequal to the task.

There were two possible avenues of approach, the method of constitutional reform and the method of autocratic action. The first method was inapplicable. A legislative assembly responsible to a popular electorate was wholly alien to French tradition. No

statesman proposed it. No king would have accepted it. No government could have brought it into being without a violent convulsion. It was the nemesis of the long autocracy of Louis XIV that the habit of effective thinking on constitutional problems had been suspended, so that when, during the sombre last days of that vainglorious reign, Fénelon and others began to question the value of autocracy, their thoughts ran backwards to the older aristocratic constitution of France. They dreamed of more nobles associated in the task of government and dallied with the idea of reviving the mediaeval States-General, which had not met since 1614. The memory of this cumbrous and anachronistic body, without organization, without executive authority, without social cohesion, and without experience of affairs, blocked every fruitful avenue to constitutional reform. Its meeting in 1789 was not the beginning of government in France, but the signal for chaos.

1715

Autocracy, at least, was in the later tradition, but was allowed no free sphere of action. The Parliament of Paris, restored by Philip of Orleans to its old position of authority, and supported by the twelve Provincial Parliaments, strewn the path of fiscal reform with insuperable obstacles. These lawyers had a horror of new taxes and new ideas. They burned philosophical books and voted down reasonable proposals for obtaining money from the public. But though they stood for obscurantism in thought and privilege in finance, they enjoyed an extraordinary measure of popularity as the sole organ of opposition to a profligate and discredited court. It argued high courage on the part of Chancellor Maupeou to suppress them in 1771. But the prospect of radical administrative reform to be undertaken by the Crown was hardly opened ere it was again blotted out. In 1774 the Parliaments were restored by a new king anxious to gain the love of his subjects. The compliance of Louis XVI with popular sentiment, though intelligible, was disastrous, for to any comprehensive and rational reformation of the French state a privileged oligarchy of hereditary lawyers could be trusted to oppose a stout and obtuse resistance.

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CHAPTER XXIII

THE SWEDISH METEOR

The decade of Christina. The conquests of Charles X. The preservation of Poland and Denmark. The Northern War, 1700-21. Patkul and the anti-Swedish Coalition. Charles XII and Peter of Russia. Pollava. The downfall of Sweden.

THE triumphs of Gustavus and his marshals, which raised Sweden to a pinnacle of military renown, were followed by a decade of Swedish history less important, indeed, but hardly less arresting than the long story of marches and counter-marches, battles and sieges by which it was preceded. Christina, like her father Gustavus, was a creature of genius. For ten years (1644-54) this amazing and capricious young woman glittered in the eye of Europe, scattering her bounties with a prodigal hand, performing feats of physical endurance which the hardiest veteran of her father's army might admire, and charming by her brilliant and indefatigable curiosity the choice circle of philosophers and literati who had been enticed to Stockholm by the magnet of her sympathy, her favour, and her largesse. Then, out of feeling for the Roman Church, into which she was received, or from a sudden weariness and dislike for the routine of business, or desiring to create a spectacular effect, the "Pallas of the North" resigned her throne in favour of a cousin. Charles X was that dangerous thing a mere soldier. Campaigning was his master passion. To him is due the first of the two great northern wars which ultimately brought Sweden to the ground, raised Brandenburg to a position of predominance in northern Germany, and opened the gateway into western Europe for the portentous figure of the Russian Bear.

To this firebrand, questing for enemies, Poland and Denmark presented themselves as obvious targets for attack: the first a papistical country, ruled by that elder papistical branch of the Swedish house of Vasa, which had not yet given up its title to the Swedish throne; the second the old hereditary enemy, the kingdom which had once ruled all Scandinavia, which still held Norway and the three southern provinces of Sweden, and by its

position north and south of the Sound could command the trade of the Baltic. Charles threw himself first on Poland, then on Denmark. He overran Poland, he overran Denmark. There was a point alike in the Polish and in the Danish campaign when the military success of the Swedish army seemed to be complete and unqualified. And yet it is instructive to notice that when peace was signed at Oliva and Copenhagen (1660), and Charles, dying prematurely, had ceased to trouble, Poland and Denmark were not left as dependencies of Sweden, and that the most substantial gains from the Polish fighting were reaped, not by Sweden, which put out great efforts, but by the Elector of Brandenburg, who without any troublesome exertion acquired the Duchy of Prussia in full sovereignty as the price of his promised support of the Poles. 1672

If Charles had emancipated the Polish serfs, he might have counterbalanced the prejudice created in the minds of a pious Catholic population by the sacrilegious behaviour of his Lutheran troops. But he was not so intelligent as to anticipate Napoleon, and, having nothing to offer the Poles but blows, insults, and Protestantism, was turned out of the country by a national rising assisted by Austria. It is important to notice the action of Austria. That great Catholic monarchy could not afford to see Catholic Poland under the heel of the Lutheran Swedes.

Just as the survival of Poland was an Austrian interest, so the rescue of Denmark from the Swedish clutches was the concern of Holland, England, and France. A Dutch fleet saved Copenhagen. A composite army of Dutchmen and Danes, Poles and Austrians beat the Swedes at Fünen. When there seemed a chance of the old familiar landmark of the Danish kingdom being obliterated under the surge of Swedish militarism, a concert of maritime powers intervened to repel the flood. The trade of the Baltic was an international interest. While the maritime powers were well content that the Scanian Provinces (in south Sweden) and the island of Bornholm should go as a prize to the Swedes, the existence of an independent Denmark south of the Sound seemed to them to be an international necessity.

Fifty years divide the peace of Oliva from the outbreak of the second great northern war (1700-21), which was destined to seal the doom of Sweden as a great power. Russia was rising; the Hohenzollerns had schooled a redoubtable army in Brandenburg; but Sweden, sheltered by the powerful diplomatic support

of France, maintained her ground. So strong was the prestige of the Vasa dynasty that after a minority of twelve years Charles XI, a silent, boorish king, without magnetism or charm, but brave and dutiful, and the hero of victories against the hereditary Danish foe, was able to break the power of his nobles and with the assent of burghers and peasants to establish an autocracy. Dying in 1697, this enigmatic but successful sovereign left behind him an army, a revenue, and an empire. The Swede ruled in Finland and stood sentinel round the gulf of Bothnia. His flag flew over the great ports of Reval and Riga. He denied western Pomerania to Brandenburg, Bremen and Verden to Hanover, the Scanian or southern provinces of Sweden to Denmark. He held the little island in the river Neva, upon which Peter the Great was soon to build with Swedish prison labour the Nevsky Prospect in his capital of St. Petersburg.

1703

The prime mover in the undoing of Sweden was a member of that Baltic baronage which shares with the landowning class in Hungary the name of being the proudest and hardest aristocracy in Europe. Johan Reinhold Patkul was a Livonian who cherished a strong personal grudge against the Swedish Government. In common with others of his order, he had been attacked in his private fortune by a comprehensive measure for the resumption of alienated crown property, had offered a vigorous resistance, and had in absence been condemned to a traitor's death. From that moment the fierce Livonian made it his object to bring the Swedish Empire toppling to the ground. Passing from capital to capital, he wove the network of a war coalition, caught Augustus of Saxony, who had been elected King of Poland and coveted Livonia; caught Peter of Russia, who, finding no help in the west for his Turkish war, was turning his eyes to the Baltic littoral; and, easiest of all, caught Frederick of Denmark, who saw in a recent marriage of a Swedish princess to a Duke of Holstein Gøttrup a stab at the fatty part of the Danish anatomy. The prudent Elector of Brandenburg refused to be caught, but the coalition was full powerful without him. In May, 1700, the Saxons invaded Livonia and started the long war which changed the weights and balances of the north.

The moment appeared to be propitious. Charles XII of Sweden in 1700 was an inexperienced boy of whom only it was known that he had claimed and been accorded the autocratic power of his father. That this tall, austere, intellectual lad would in the

hour of his country's greatest peril reveal the qualities of a hero of Scandinavian saga, that he would prove to be an inspired and indomitable leader of men, that his decisions would be as swift as his will was imperious and his courage sublime, that he would think no enterprise too wild or too desperate and no labour too exacting, that he would throw himself successively at Denmark and Saxony and knock them out of the ring by a series of smashing blows and brilliant marches, and that his first encounter with the army of Peter the Great, waged in a November snowstorm before the walls of Narva, would be a victory so crushing that, even if it had not been won against an army four times the size of his own, it would be memorable in the annals of warfare; these were developments which routed every calculation and appeared to portend a transformation of Europe. With a speed which seemed miraculous the young Swede broke through the circle of his enemies and had them beaten on every front. Even Marlborough was prepared to salute him as a great master of war.

Unfortunately, he lacked sanity. While Marlborough was always as cool as ice, Charles was in a constant blaze of excitement and indignation. For a nature so fierce and temperamental the habits engendered by autocracy were not a blessing but a curse, for when his judgment went astray, no force could deflect it to the paths of common sense. Failures, hardships, defeats, humiliations had no effect upon his inhuman confidence or unending resource. A fatalism, born of early success, carried him buoyantly through every vicissitude, while Sweden, bled white through his obstinate ambition, descended swiftly in the scale of power until she forfeited for ever her place of command and usefulness in the affairs of Europe. His greatest mistake was to underrate the Russians. Having defeated 40,000 raw troops at Narva, Charles believed the Muscovites to be contemptible fighters of whom he could always dispose at his leisure. Accordingly, instead of stiffening the Swedish defences in the Baltic provinces, he devoted six critical years to the displacement and condign punishment of his enemy the Elector of Saxony and to the establishment of a nominee of his own on the Polish throne. What he achieved was remarkable, but while he was capturing Polish cities or carrying the war into Saxony, Peter of Russia, who had reorganized his armies and discovered in Sheremetieff a skilful general, secured the precious Baltic provinces (1701-4). Good judges have opined that if Charles had been willing to

accept the Saxon offer of peace after his victory at Klissow in July, 1702, he would have saved, at least for the time being, this essential region of the Swedish empire.

However this may be, there can be no doubt that, having once lost the Baltic provinces, Charles took the wildest and least hopeful course for their recovery. After he had settled with Poland and Saxony and compelled Austria to give redress to her Silesian Protestants he marched off into the heart of Russia to dethrone the Tzar. Here in the vast roadless tracts of marsh and forest and in the pitiless cold of a Russian winter, his small army of superb veterans encountered an enemy far more formidable than the Russian Guard. Unprovided against frost, shrunk to half their original strength by disease and privation, and disappointed in their hopes of a great Cossack reinforcement in the south, the Swedes went into action against overwhelming odds at Poltava on June 28, 1709, and were annihilated. "Now by God's help," exclaimed the Tzar, as he saw the effects of his efficient French guns on the wasting ranks of the enemy, "are the foundations of St. Petersburg securely laid for all time."

The Tzar was right. He had secured on the field of Poltava Russia's window on the west. Charles, who had been disabled by a wound from directing the battle, escaped to Bender in Turkey, and had nine more years of romance before him. But though he stirred up the Turks to make war upon Russia (1711-13) and ultimately returned to his native country, reckless and uncompromising as ever, he never succeeded in reversing the decision of Poltava. That battle rang down the curtain on the Swedish empire. Poland reverted to Augustus of Saxony. Brandenburg seized the greater part of Swedish Pomerania. Peter added Riga and Reval to his Baltic conquests. The army of a powerful coalition, including Hanover and Prussia, as well as Saxony, Russia, and Denmark, forced the capitulation of Stralsund (December 23, 1715), the last remaining Swedish stronghold on the German coast, after a long and brave defence. Even so, Charles, escaping to Sweden, dreamed of victory. In the hope of fresh conquests as bargaining counters with the enemy, he invaded Norway, and there, laying siege to an obscure fortress, the wild, bare-headed figure in top-boots, who had swept through Europe like a tornado, calling for sacrifice after sacrifice from his Swedes, but never losing their support and devotion, met a soldier's end. Three years later (Peace of

Nystad, August 30, 1721) the Baltic provinces, the chief prize of the long contest, passed by consent from Sweden to Russia.

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CHAPTER XXIV

PETER OF RUSSIA

Russia in the seventeenth century. Reverence for the hereditary principle. The two dynasties. The rise of the house of Romanoff. Rivalry with the Poles. Early western influence. Peter the Great. Azoff. Peter turns westward. Foundations of St. Petersburg. Peter's reforms. Russia takes part in western politics.

WHILE the contemporaries of Louis XIV in Paris and London were enjoying the delights of a refined sociability, the subjects of the Tzar of Muscovy were sunk in oriental barbarism and gloom. Save for a few monastic schools there was no education. The free life of the intellect was a thing unknown in a country where illiteracy was general, and where a clergy ignorant, slothful, and fanatical, instead of devoting any part of its vast wealth to the advancement of knowledge, was prompt only to suppress the first glimmerings of intelligent curiosity. There are certain primitive forms of entertainment which belong to all Asiatic peoples. These the Russians possessed. They delighted in ballads and hymns, in the song of the blind minstrel or in the eloquence of the wandering story-teller, in dancing and buffoonery, and in the epic poems of their race; but they had another amusement to which the real Orient was a stranger. Nowhere was bestial drunkenness so widely and patently practised, by women as well as men, by statesmen as well as peasants, by the monks and priests, no less than by the laity. Since women were kept in strict seclusion, life save in the foreign quarter of Moscow was bare of society. The humblest dairy maid in Brittany would have had more to say for herself than the thickly painted spouse of a rich boiar, her back flayed by the stripes which it was the habit of the Russian husband complacently to administer, and of the Russian wife submissively to accept.

The Tzar was the proprietor of his land and people. There was no parliament, there were no free towns or corporations, since the unfortunate extinction of republican liberty in Pskoff and Novgorod at the end of the fifteenth century, nor was there any organized social hierarchy. Justice was openly bought and

sold. The cancer of corruption, which is historically traceable to the fact that the grand dukes of Muscovy chiefly rose to power not by force of arms but by their successful bribery of Tatar officials, had eaten so deep into the habits of the nation that no efforts were availing to excise it. Taxation was little better than state brigandage. So backward was the country in economic development that most of its industry and commerce was in the hands of the Tzar. Western travellers visiting Russia in the seventeenth century depict a violent, immoral, and shapeless society, jealously secluding itself from aliens, and held together only by a savage brutality. The Tzar flogged his boiars, the boiars and landlords flogged their domestic slaves and predial serfs, the bishop flogged his priests, the abbot his monks, the husband his wife, and the father his children. In every particular of dress, deportment, custom, and law, there seemed to be the sharpest distinction between Russia and the west. The Russian males wore long dresses and long beards. "To shave the beard," said Ivan the Terrible, "is a sin that the blood of all the martyrs cannot cleanse. Is it not to deface the image of God created by men?" The wildest cruelty and the most unspeakable forms of vice were here combined with the grossest superstition, and with a steady aversion, encouraged by the black monks and white priests, from every novelty, however harmless, imported from the west. It is an indication of the Russian mentality of this age that the one spiritual agitation which disturbed its frozen stillness was a manifestation not of progress but of blind obscurantism. The Raskoll (1668 *ff.*) was a widespread and passionate movement of dissent against some trifling, but reasonable, liturgical changes introduced by the Patriarch Nikon.

Russia, then, was the Orient. So little was the Russian people regarded as an integral part of the European community that among the proposals mooted at the court of Henry IV of France was a scheme for a great crusading movement of the west to expel the Muscovites and Turks from European soil. The judgment of Olearius, an intelligent German, who visited Moscow in 1636, is equally unfavourable. "If a man consider the natures and manner of life of the Muscovites, he will be forced to allow there cannot anything be more barbarous than that people. . . They never learn any art or science or apply themselves to any kind of study; on the contrary they are so ignorant as to think that a man cannot make an almanack unless he be a sorcerer,

not foretell the revolution of the Moon and the Eclipses, unless he have some communication with Devils."

This turbulent, but nevertheless conservative, people were for a period of over a thousand years governed by two dynasties, the house of Ruric, originally Swedish, and the house of Romanoff, whose chief recommendation was derived from a marriage connection with that older line. It is a singular illustration of the habitual reverence of the Russians for the hereditary principle that when Boris Godounof, a most capable usurper, secretly made away with Dmitri, the second son of Ivan the Terrible, and the last offshoot of the family which had created the earliest Russian state on the Dnieper, introduced Christianity from Byzantium, founded the grand duchy of Moscow, and delivered Russia from the Tatar yoke, the people refused to believe that Dmitri was dead. How could it be that a family which had reigned since the ninth century should thus suddenly disappear? False Dmitris, first a renegade monk who became a Catholic and the husband of a Catholic, then a robber, appeared in turn, captured the enthusiasm of the peasants and Cossacks, and with help from Poland and Sweden threatened to dissolve the state into its barbaric elements. 1598

But then in 1612, at the darkest hour, when Sigismund III of Poland was in Smolensk, and the Swedes were in Novgorod, and Poles were in the Kremlin, there occurred an event memorable in Russian history, and characteristic of an emotional and religious people. The real question which Russia had to decide was whether it would submit to a Polish Tzar with such slender guarantees for the preservation of the Orthodox Faith as that prospect held out. Letters went out from the monastery of Troitza putting the issue before the cities, and the nation rose with an emphatic reply. The leaders of the great patriotic upheaval were a butcher and a prince, the butcher Minine of Nischni-Novgorod and the Prince Pozharski. It is their glory that they raised a national army and drove the Poles out of Moscow, and that as the result of their action, the assent of a national assembly was secured to the elevation of Michael Romanoff, son of the Patriarch Philaret, to the Imperial throne. 1613

Michael was an insufficient lad of fifteen; but of a family near to the people, and strong in the benediction of the Church. Rather than have a Pretender brought in upon the backs of the Polish army, or see the Orthodox Church jeopardized by the

accession of a Polish king, the boiars of Moscow resolved to support an inexperienced lad and the people to lay at his feet their childish and passionate loyalties. The admiration which had been paid to the house of Ruric was now transferred to the Romanoffs.¹ The Tzar was the elect of God, the little father of his people, the healer of the troubles. The dynasty took root and flourished. It produced Peter the Great and Alexander II, and other figures less stupendous, who shone in the forefront of world affairs, and then, after three hundred years of power, the Romanoffs perished suddenly, as they had suddenly emerged, among the storms of war and revolution. The blameless Nicholas, the kindest, the weakest, the most humane of the Tzars, the only perfect gentleman in a long list of Russian rulers stretching back to the ninth century, was forced off his throne and butchered in the bloodthirsty carnival of a Bolshevik triumph.

1917

The new dynasty inherited a warfare with the Poles which had been chronic since the fifteenth century. To the Russian mind the peculiar malignity of the Pole lay in two circumstances, his Roman religion and his political union (solidified at Lublin in 1569) with the grand duchy of Lithuania, which, unlike the little Lithuanian republic of today, comprised vast tracts of territory, once Russian, and since they were inhabited by the White Russians and Little Russians of the Orthodox Church, likely to become Russian once more. The Pole, in a word, appeared to the Muscovite to be a very violent kind of heretic and a very dangerous breed of poacher. He was not only a Catholic, but he was an aggressive Catholic. It was bad enough that he should have Lithuania; it was worse that Polish Jesuits should endeavour to seduce the Lithuanians by the modern compromise of a "Uniate" Church, Roman in allegiance, Slavonic in ritual, when they could not carry them bodily into the Roman fold. Moreover, there was no end to the airs and impudence of the Poles. When Russia was in trouble the Poles had not scrupled to take advantage of her distress. They had supported the Pretenders, made themselves masters of Moscow, burned down part of the city, and claimed the Russian crown. The Poles were cleverer and more intellectual than the Muscovites; it was easier for them to draw upon the military experts of the German wars; but the nobles were madcaps; and the country had been greatly weakened since the monarchy had been made elective in 1572

1610

¹ Genealogical Table F.

on the extinction of the male line of Jagello. There was a wild ferment in this nation of Hotspurs, as they pressed forward after objectives too variously contrasted to be successfully combined, an advance towards the Dnieper, an advance towards the Baltic, not to speak of a dashing thrust at the heart of Russia itself. One of the earliest services of the house of Romanoff was to curb this Polish-Lithuanian exuberance. In 1667, after a five years' war, Little Russia and the sacred city of Kieff returned to Muscovy.

The process by which the grand dukes of Moscow, who had first risen to power as the tax-collectors of the Tatars, gradually shook themselves free of their Asiatic masters, and working outwards from their forest capital, advanced to the Caspian, the Black Sea, and the Baltic, though little noticed in the west until the star of Peter the Great began to shine upon the horizon, was nevertheless always assisted by applications of western energy and science. Ivan the Great, who married Sophia Paleologus, niece of the last Greek Emperor, and doubled the extent of the grand principality of Moscow, attracted Greek and Italian architects and engineers to his court, and owes much of his success to Fioravanti degli Alberti, his Italian master of artillery. The historic victory of Kazan, which administered to the Tatars the greatest repulse of the century, and brought the territory of Ivan the Terrible (the first grand duke to call himself Tzar), to the brink of the Caspian, was clinched by the indispensable help of a German engineer. The opening of the White Sea trade route was the work of English adventurers. In genius and energy Peter the Great was the wonder of his age, yet without the experience of western ways, which he gained as a youth through mixing with his Swiss, Dutch, and Scottish friends in the foreign quarter of Moscow, he would never have conceived his great ambition; as later, he would have been powerless to carry that ambition into effect had it not been for the opportune aid of western experts and western guns. The vast native powers of the Russian people needed for their release and control a shock from the intellectual batteries of the west.

Peter grasped the helm in 1689, violently displacing his sister Sophia who held the regency. He was then seventeen years of age, a Titan in physical strength, and possessed of all the gifts, including a strong dash of intimidating and capricious ferocity, which were needed to force unwelcome novelties on the Russian

people. His temperament, which was one of astounding power and exuberance, led him into every extreme of fantastic tomfoolery and sullen gloom. For the first six years of his reign he was content to leave the dull work of government to others, while he held carnival with his boon companions in the Sloboda or foreign quarter of Moscow, devising fireworks, singing in the streets, building boats, arranging sham fights, or playing practical jokes on his friends. Even when he began to take his work more seriously, it was never certain how serious he was. A wild, disconcerting vein of schoolboy irresponsibility, leading him, even as a man of fifty, to make an April fool of St. Petersburg, persisted to the end. His personal habits, save that his energy and curiosity were inexhaustible, were those of a drunken, dirty, Muscovite operative, happy in rough companionship and in the heaviest and even the most odious forms of toil, so that he performed, as occasion offered, and with abounding zest, the rôles of a bombardier, a pilot, a shipwright, and an executioner, not to speak of the more refined occupations of a dentist, an engraver, and an operating surgeon. No inhibition, moral, religious, or social, hampered his action. He immured his sister, discarded his first wife, exhumed and defiled the corpse of his uncle, and for fear that his westernizing policy might be reversed, murdered, after hideous tortures, his intelligent but reactionary son. Servile prostrations he abhorred and prohibited. He cared little for his own dignity, and whether out of an inverted pride or a hearty plebeian simplicity, thought no task or situation beneath him. It did not injure him with his people that his second wife was a common Livonian serving maid, that his profligacy was unabashed, or that for days together he would be incapacitated for business by drunkenness. He was the epitome of his country, with its inconsequence in action, its tumultuous moods, its passionate lusts, and generous fellow feeling. Yet when he died at fifty-three the sentiment of relief was universal. The mice, as a wit portrayed it, looked on gleefully at the funeral of the cat.

To a young ruler anxious for naval power and trade expansion no objective was more tempting than Azoff, the great Turkish fortress at the mouth of the Don, which could be reached by water from Moscow. Here, then, before the walls of Azoff, Peter gained his earliest experiences of war (1695), and here with the aid of a fleet, brilliantly improved after an initial failure, he reaped the reward of his patience, his energy, and his resource.

The capture of Azoff (1696) was justly applauded as the first victory ever gained by the Russians over the Turks. But the young Tzar, who was a realist, kept his head.

A nearer view of the Black Sea problem disclosed formidable difficulties to be solved only with the help of a western ally. For such an ally Peter searched the west, and, returning empty-handed from his travels, preferred the Baltic to the Black Sea in the order of his military objectives. It was easier to found St. Petersburg than single-handed to wrest the Crimea from the Tatar and the Turk. Sharply deserting the distant scene of his boyish triumph, the Tzar exhibited in a momentous decision the correct judgment of a statesman.

From the first blow struck at Sweden until his death in 1725, Peter was almost continuously at war; and it is against this war-like background with its campaigns against the Swedes, the Turks, and the Persians that his domestic work must be viewed. To make an army as good as the Austrian, a navy as good as the Dutch, and a Civil Service as good as the Swedish, and to wring from the peasants, upon whom he imposed more widely than before the bonds of serfage, the supplies which were necessary for the conduct of his wars, these were the most constant preoccupations of his unstable mind. There was nothing in his policy calculated to alleviate the burden of the poor or to promote the ends of social justice. What he wanted for his people was the science, the power, and the material amenity of western life.

The great achievement of Peter is that, clearly apprehending the superiority of the west, he succeeded by the sustained effort of a lifetime, and in the teeth of violent prejudices, in lifting his country on to a palpably higher level of civilization. To Lefort of Geneva, the boon companion of his youth, whose house in the German quarter was the scene of many unedifying revels, he probably owed his initiation into western ways, and it was beyond doubt Lefort who suggested the western voyage (1697) which marks a dividing line in the history of Russia. Thereafter Peter was never likely to forget the lessons which Amsterdam or Deptford had to give to the sailor, or Vienna to the tyro in military science. The westerners had learnt the art of life and the secrets of power. They could make ships, guns, and tools, they understood money and comfort and rational amusement, they read and wrote, mingled freely with women, and in

their paved and lighted cities had created for themselves an existence which was neither savage nor cloistered. What could be done in the west, Peter resolved could and should be done in Russia also.

First of his compatriots he saw the value of a capital on the Baltic. St. Petersburg, the prize of a long war hastily undertaken, was a guarantee that the precious contact with the west would not be broken, and that Russian influence would make itself felt in western politics. It was more than a city, it was a flag. It stood for that stream of tendency in Russian life which welcomes and accepts the west, as against that other native philosophy, Slavophile in the nineteenth and Communist in the twentieth century, which, viewing the Russian as a civilization wholly divergent from the European, and not benefited by admixture with it, regards Moscow as the real heart of the Russian state and the proper centre for its government. To men of this type, Peter's city on the Neva appeared little better than a social centre for the Baltic barons and an outpost of Germany on Russian soil.

1698 A mutinous movement of the Russian pretorian guard (Streltzy or musketeers), easily suppressed, but terribly punished, created the initial atmosphere of panic required in the country for a reforming Tzar. With true insight Peter struck hard at those elements in the social life of the Russians which were most deeply rooted in tradition, the beards and gowns of the men, the seclusion of the women, the wealth and independent authority of the monks and priests. He even abolished the Patriarchate of Moscow, and placed the Church under a Holy Synod in which priests were represented as well as bishops.

1721

After changes so revolutionary, it was a comparatively light matter to create vocational schools, to reform the currency and the calendar, to deduct eight letters from the alphabet, to set up a senate and a system of public offices, and to build a navy. The deep-seated corruption of the official world, though he had the satisfaction of hanging a fraudulent Governor of Siberia, successfully defied his attack. His second wife, Catharine, the Livonian, was an unblushing blackmailer.

To civilize a nation so deeply sunk in corruption was a task exceeding the span of any one ruler. Peter had no money for "the social services." His educational schemes, so ambitious on paper, came to little in practice. There were neither the funds,

nor the teaching staff, nor the widespread disposition to learn, without which a great educational advance cannot be achieved. Nations do not grow new tastes to order; and education, like the sea, was a taste which the Russians were slow to acquire. Nor was Peter, who during a critical epoch of the Poltava campaign was blind to the world through liquor, the man to give to the Russian people a sense of administrative method. Could he have shared the sobriety of Charles XII or Napoleon, what feats might he not have accomplished! Yet it was a great achievement to have given to the Russians, as Peter undoubtedly did, the three primary constituents of a modern state, an army, a navy, and a civil service. Though there were western influences in the Muscovite court ever since Ivan III, it was he who first opened the western window wide upon the Russian world; nor since his day has that window been closed. The first Russian newspaper, the first Russian hospital, the first Russian museum derive from him.

Though he had taken no steps to secure the future, his work survived the ebb and flow of prejudice and passion. He was succeeded in turn by his widow, his grandson, his niece, and his daughter.¹

Behind these figureheads stood capable Germans like Ostermann, for seventeen years foreign minister, or Munnich, the Commander-in-Chief of the Russian army under Anne of Courland, or else Russians of the Petrine school like Bestuchief, the principal adviser of Elizabeth. The old social and political isolation was broken down. A close alliance with Austria was, until the death of Elizabeth in 1762, the corner stone of Russian policy.

So by the enterprise of a barbaric technician of genius Russia was brought into the diplomatic system of Europe, where she occupied a position which was not wholly unlike that of England, being at once of the continent and yet attracted by distant interests in which the continent had no concern. Asia was at her back door. Only a low line of rolling pine-clad hills, first traversed by Yermack when Shakespeare was a youth, divided the Russians from the forests, the waterways, and the prairies of Siberia, where, save that the rivers run south to north, Nature seems to repeat on Asiatic soil the experiment which gives to Canada its charm and its challenge. But just because the colonial

¹ Catharine I, Peter II, Anne of Courland, Elizabeth.

empire of Russia had not to be sought across the seas, but was there for the taking, the Asiatic pull on Russian policy was not immediately evident, and only in the nineteenth century, when the Muscovite was brought face to face with Britain and Japan, a factor of paramount importance. In the eighteenth century it was not so much the East as the South and West that appealed to the framers of Russian policy. The West offered its technicians and its philosophy of enlightened despotism, the South a long succession of tempting conquests. There were the garden lowlands of the Caucasus, and the Crimea with its sunlit Riviera, and the Bosphorus, most enchanting of sea channels, which leads out of the grim Euxine to the warm water port of Constantinople and thence past the isles of Greece to the Holy Land. It is easy to understand the power which such prospects as these exercised over the Russian people. They wanted the warm water port and the access to the Aegean and the control of the old Greek city to which they believed themselves entitled as heirs of the Byzantine Empire. They were consequently compelled to regard the Turk as the power which stood between Russia and the sun and to adjust all their diplomatic relationships to that fact. The friends of the Turks were their enemies, the enemies of the Turks were their friends. Catharine II, the greatest of Peter's successors, understood this, though she was German by birth and French by education. For her too the Southern question dominated everything. It was in her reign that Poland was partitioned as a move in the game of Southern policy, the Crimea annexed (1783), and the Russian flag firmly planted on the shores of the Black Sea.

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CHAPTER XXV

THE TURK AND THE CHRISTIAN

Strength of the Turkish army. Suleyman the Magnificent. The age of Turkish expansion. The Treaty of Torok, 1606. Tyranny and indulgence of Turkish rule. Divisions of Christendom. Turkish decline and revival. Austria as a Christian bulwark. Poland, its inner weakness and internal foes. John Sobieski. French opposition. Christian victories, 1683-99. Venetian conquest of the Morea. Christian nationalism. The real enemy of the Turkish Empire. Austria's internal problem and services to Europe.

THE immediate successors of Mohammed the Conqueror were not likely to forget that by a sustained effort of persevering valour a small and rude oriental tribe had been brought from the heart of Asia to the command of an empire stretching from Bagdad to Morocco, and from the Persian Gulf to the Crimea and the Danube. Superiority in arms had given them an empire, and they were wise enough to see that only by superiority in arms would that empire be maintained. The army, then, was the first object of preoccupation, and since for many years the Sultans possessed the only regular standing army of importance in Europe, they were able to make themselves formidable to their subjects and their neighbours. In gunnery, engineering, and the commissariat arrangements the establishments of the Sultan were above the average of the age; nor could any western state oppose to the Spahis and Janissaries, who were recruited by a tribute of Christian children, troops comparable for the fanaticism of their spirit or the prolonged severity of their training. For more than a century the Sultans reaped the reward of their military zeal and solicitude. A passionate loyalty to the Commander of the Faithful reinforced a blind and fanatical adherence to the Faith.

With such leadership and profiting by the divisions of the Christian world, the Turkish Empire continued to grow. Under the chivalrous and cultivated Suleyman the Magnificent, who reigned from 1520 to 1566, the Turks, as has been already noted, took Rhodes from the Knights Hospitallers, exacted a tribute from Transylvania and Moldavia, and robbed the

Austrians of seven-tenths of Hungary. These victories on sea and land against the appointed warders of the Christian Faith sent a shudder of apprehension through Europe. Never again, though a century later Candia was wrested from the Venetians, and Kameniek, a key fortress, from the Poles, was the Ottoman Empire so powerful as under the reign of this exceptional Turk, who combined with the energy of a soldier the gift for civil organization and an unaffected sympathy for art and letters. Thereafter symptoms of incipient decline began to reveal themselves. A succession of weak and profligate Sultans produced the evil results which are inevitable in a state where everything depends on the character of an autocrat. Corruption invaded the government, indiscipline the army. The Janissaries and Spahis were permitted to marry, and the tribute of Christian children began to be remissly levied, and then in the seventeenth century ceased altogether. The Treaty of Torok, in 1606, relieving Austria from a humiliating tribute and fixing the boundary between Turkish and Austrian territory, marks the point of time at which the first momentum of Turkish conquest in Europe comes to a stay, and the Turks, in a bargain with the enemy, bring themselves to concede a point of vantage.

So miserable had been the state of the Byzantine empire before the Ottoman conquest that by a large number of the Christian subjects of the Porte the strong rule of the Turk must almost have been regarded as a boon. The Christians, indeed, were excluded from political power, made subject to a special tax, and were on more than one occasion exposed to the risk of systematic extermination. They possessed, however, in the defects and limitations of their conquerors, the indispensable guarantees for a not intolerable existence. The Turk was cruel but indolent, overbearing but stupid. Having no aptitude for industry or commerce, he was content to allow the Christian to carry on the occupations of the shopkeeper, the merchant, and the artisan; and since he had no culture of his own to impart to others, the Greeks, the Bulgars, and the Serbs lived under his loose and irregular rule, practising their religious rites, preserving their ancestral customs, and offering to the Koran under the aegis of their Patriarch a quiet but inflexible resistance.

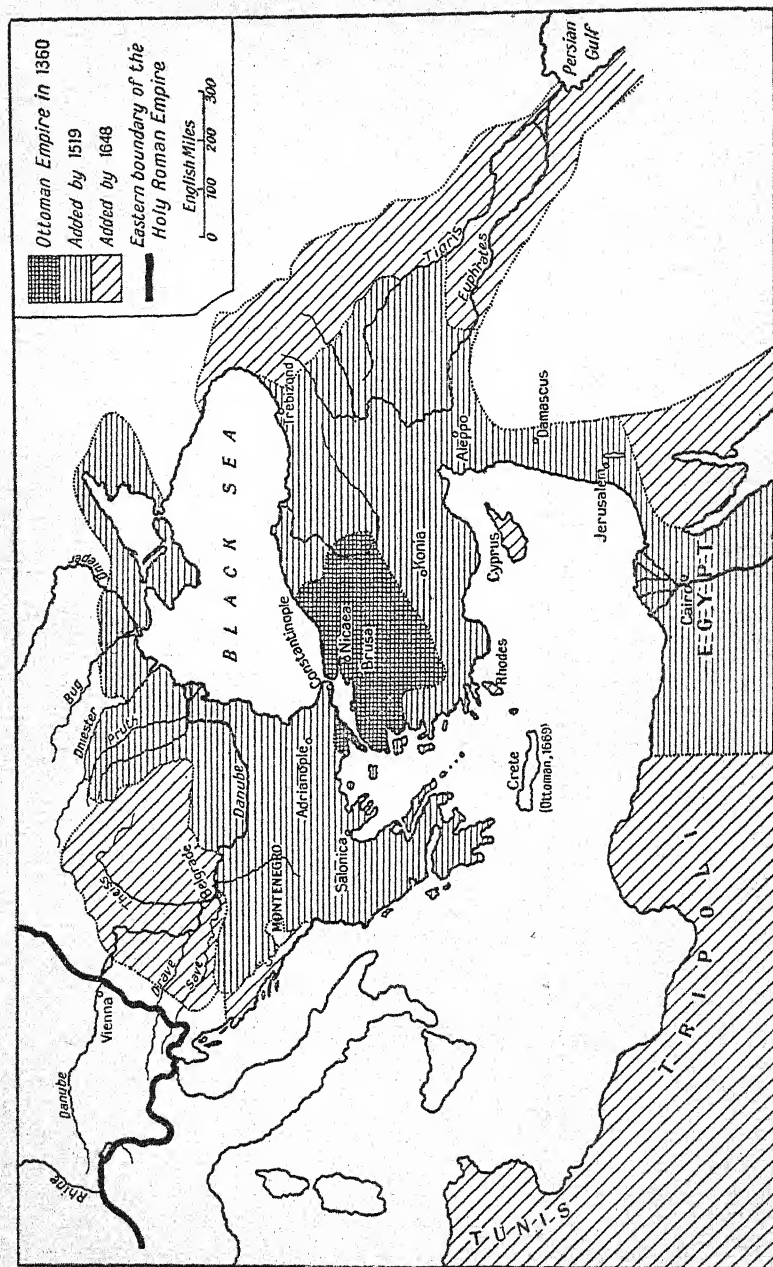
Two things, then, specially distinguished the Turkish rule in Europe, its tyranny and its indulgence. For the quarrels of the Christian churches the Turks exhibited a profound and con-

temptuous indifference. As soon as they had renounced their intention of converting the world to Islam, they were content to leave the infidels to stew in the juice of their irreverent wickedness. No course could have been more consonant with Turkish interests. Many a Protestant in Transylvania and Hungary, rather than come under the ferule of the Jesuit, elected to live under the Crescent; and in the competition for Hungarian support, which characterized the Danubian wars in the later half of the seventeenth century, there was no factor which weighed more heavily in the balance for the Turks than their habit of religious toleration, or more adversely to the Austrians than the declared system of persecution which had already destroyed the Protestants of Bohemia and now menaced the lives and properties of their Magyar co-religionists.

The empire thus widely spread and strictly organized for the purpose of war had two main enemies, the Shiites of Persia, and the confused and tumultuous forces of European Christianity. During the whole course of their history the Turks have been concerned to provide for a defence on two widely separated fronts.

But for one circumstance their task would have been insuperable. The European world was incapable of a concerted effort. It was the division between the Greek and Latin churches which brought the Turks into Constantinople, it was the religious rift in Latin Christianity, coupled with the rivalry of Francis I and Charles V, which enabled them to consolidate and extend their conquests, and it was the feud between the rival houses of Habsburg and Bourbon, enlisting as it did conflicting loyalties and sympathies in every court in Europe, which opened out to them in the later half of the seventeenth century new prospects of successful encroachment on Christian territory.

Happily for Europe, the epoch of the Thirty Years' War, when Protestants and Catholics were making a shambles of Germany, coincided with one of those spells of moral enervation which from time to time come over the Ottomans. In virile force and ruthless intelligence the house of Othman has been one of the great dynasties of the world; but there have been grave lapses from excellence, one of which covered the first half of the seventeenth century. The Turks, however, possess a fund of moral recuperation which again and again has confounded their antagonists. Half a century of corruption and disorder



THE GROWTH OF THE OTTOMAN EMPIRE TO 1648.

was followed by a sharp revival of tone and discipline. In the year 1656, during the long reign of the eccentric Mohammed IV, an elderly Albanian was summoned to take the post of Grand Vizier. Albania is a small country, but rich in characters as stern and dominating as its barren mountains. Scanderbeg was an Albanian; Mohammed Ali, the founder of modern Egypt, was an Albanian, and at this juncture, when the affairs of Turkey were in the gravest disorder, the empire was once more clamped together by the ferocious rigour of the Albanian Mohammed Kiuprili. For more than twenty years viziers drawn from the Kiuprili family enabled the Ottomans once again to play a vigorous and menacing rôle in south-eastern Europe, and to strain the defences of the western world.

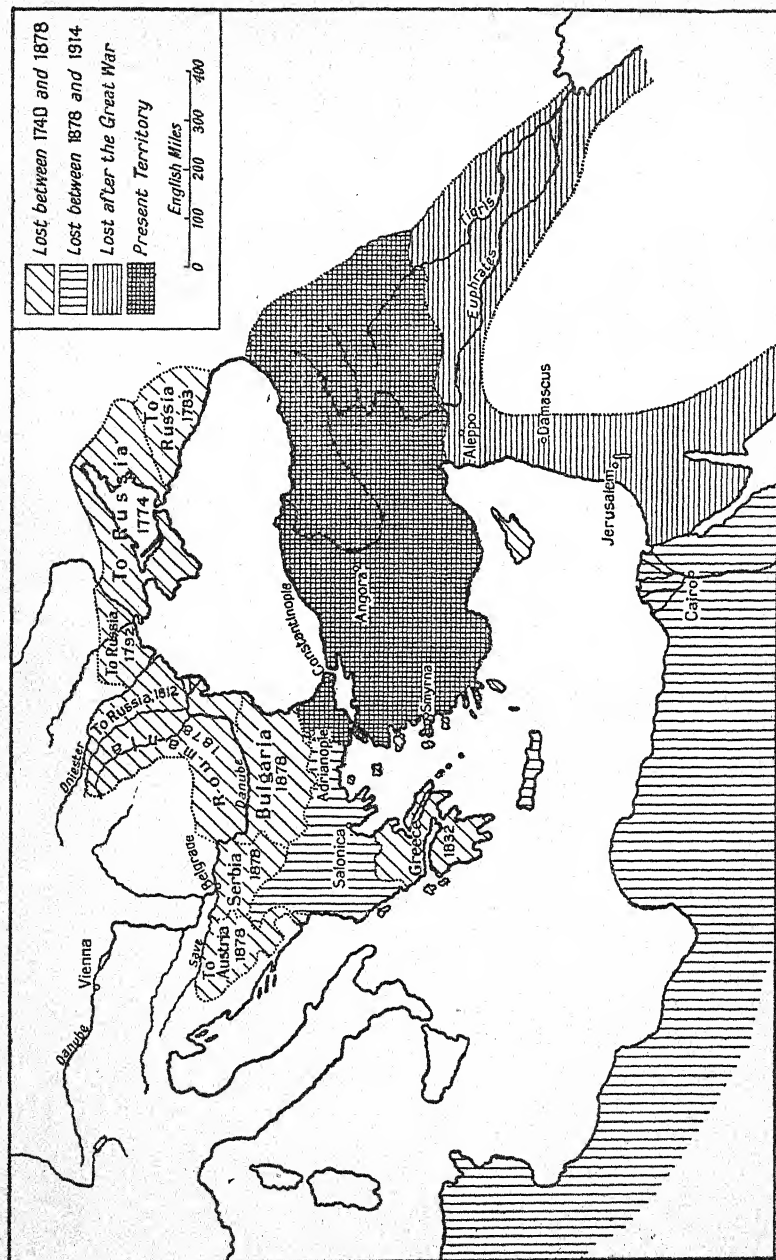
The task of defending Europe from the Turks lay primarily with the Catholic house of Habsburg. The great rôle of Austria in European history, and one of the main justifications for the Austrian empire, lay just in the fact that it stood for centuries as the south-eastern support of Latin and Germanic civilization against Islam. But while the force of the Sultan was unified and compact, Leopold of Austria was not even master of his hereditary states. In particular his authority was contested in Hungary, where a powerful body of nobles, hating German troops, fearing the prospect of German taxation, and above all resenting the intolerance of the Roman Church, were in active correspondence with the enemies of the empire. Bohemia, indeed, was crushed beneath the Austrian heel: but if troops were to be obtained from Germany, it could be only by the consent of the Princes of the Diet, and in face of the hostile diplomacy of France. Yet, even in the middle of the seventeenth century, mediaeval sentiment counted for something. At a real crisis of the Catholic faith, the Archduke of Austria, in his capacity as Holy Roman Emperor, could appeal to what remained of the crusading spirit in Europe, and as the head of Latin Christendom, might expect to receive the support of the Vatican, the prayers of the Church, and the assistance of an army, small, cosmopolitan, miscellaneous, and improvised.

His nearest ally, assuming that the golden persuasions of Louis XIV proved to be ineffectual at Warsaw, was the vast, tumultuous, and uncertain republic of the Poles. Ever since 1572, when the Polish nobles, refusing any longer to submit to the rule of a strong government, insisted that the crown should

be made elective, the condition of this country had been one of complete moral and political disintegration. The king was a cypher. He had no machinery for collecting taxes, no standing army, and since any member of the Polish Diet, on any pretext, however slight, might impose an absolute veto on its proceedings, no means of effecting constitutional changes, or of procuring for his country any ordinary legislative progress. The Diets were biennial, but since they were composed of armed nobles, some in receipt of Austrian, and others in receipt of French, pensions, who rarely separated without tumult or bloodshed, they had none of the attributes which should characterize a national parliament. There was no nobility in Europe of higher metal than the Polish, no cavalry who rode into battle so magnificently and absurdly accoutred, but though diamonds were plentiful, discipline was scarce. The extent and composition of a Polish army at any given moment depended on the willingness of the nobles, or any section of them, to take the field with their retainers, and the same voluntary principle broke the spring of its efficiency. Even on campaign, obedience was measured by inclination, and the most successful commander might find himself weakened by voluntary withdrawals proceeding from pique, fatigue, or political machinations. The Lithuanians were diametrically opposed to the Poles, and the Poles to one another. A peasantry of predial serfs and a Jewish middle-class stood outside the pale of the constitution, despised, unfriended, and oppressed.

Two great calamities befell this unfortunate people soon after they had imprudently abandoned their old hereditary kingship. By calling (1587) to the Polish crown Sigismund Vasa, who thereupon was received into the Roman Church, they incurred the hostility of Protestant Sweden. That was a formidable liability. The quarrel with the strongest military power in the north was almost sufficient in itself to exhaust the defences of the Poles; but it did not stand alone.

All through the first half of the seventeenth century a spirit of indignant apprehension had been growing in volume among the Cossacks of the Ukraine. Jesuit missionaries had been attacking the Orthodox Faith. Polish absentee landlords had been employing despicable Jews to collect their rents. In 1648 the Cossacks could stand it no longer. They rose in revolt under Bogdan Kelmnitzky, their Hetman, and with the aid of the Russians and



THE DECLINE OF THE OTTOMAN EMPIRE.

Tatars and, by an accidental concurrence of circumstances, of the Swedes, shook the Polish State to the ground. By 1650 the problem of the survival of Poland had been raised and more than one scheme for its partition put out. But though the republic had many jealous neighbours, it was agreeable for the present to Christendom that it should survive, so long as it was weak enough to cause no embarrassment to Austria and sufficiently venal to serve the purposes of France.

A wide tract of country, known as Podolia, extends along the middle waters of the Dniester and the Bug, serving as a border territory between Wallachia and Polish Poland. It is through Podolia that a Polish army must march south-eastward upon the Turks, and it is along the famous strip of dark black soil which runs through the vast Podolian plain that Tatars and Turks rode northward against the Poles. On this familiar fighting ground, still strewn with castles ruined in the Tatar Wars of the seventeenth century, John Sobieski, a Polish nobleman of old family, suddenly sprang into fame as a great commander.

Among the few entirely creditable incidents in Polish history is the choice in 1674 of that great soldier to be king of Poland on the strength of his brilliant Podolian victory at Khoczim in the previous year over the powerful army of Ahmed Kiuprili. At a critical moment in their history the Poles, shaking themselves free of French intrigues, picked out their best man to lead the state. It was a rare gleam of wisdom. Not until M. Paderewski was made Prime Minister of the revived Polish republic after the Great War was the performance repeated. Then, for the second time, the Poles invited their greatest and most accomplished man to guide the State.

Sobieski's record, though not altogether consistent—for as a youth he fought for the Swedes against his native country—is that of a Catholic and a patriot. Everything about him was on a big scale—the vast corpulence of his body, the range of his culture, his energy in action, his immunity from petty jealousy and intrigue, and the rich and abounding geniality of his temperament. He was one of the few leaders of his time who struck hard, struck often, and drove his victories home. Whenever the king of Poland appeared on the field he led his Poles to victory. By 1675 he had forced the Turks to cede all Podolia (save for the fortress of Kameniec) and two-thirds of the Ukraine to his

country; but his object was far greater than a local or Podolian triumph. He dreamed of a crusade to drive the Turk from Europe. "To give the barbarian," he said, "conquest for conquest, to pursue him from victory to victory over the very frontiers that belched him forth upon Europe; in a word, not to conquer and curb the monster, but to hurl him back into the deserts, to exterminate him, to raise upon his ruins the Empire of Byzantium, this enterprise alone is chivalrous; this alone is noble, wise, decisive."

All Europe was not of that mind. While Sobieski was endeavouring to stir up opponents all over the world against the Turks, Louis XIV was employing every artifice to secure the neutrality of Poland in the struggle which everyone knew to be impending. In this enterprise he was unsuccessful; but the patent rivalry of Paris and Vienna was one of the circumstances which contributed to the launching of a vast Turkish enterprise aimed immediately at Vienna and ultimately at Rome.

The repulse of the incompetent Kara Mustapha from the walls of Vienna in 1683 marks the beginning of that long process of Turkish decline which was sealed by the Treaty of Lausanne in 1923. The initial blows of Sobieski opened the way to a war for the control of the middle Danube, which was illustrated by a series of Imperialist victories. It was then that the old Austrian empire, employing commanders drawn from Germany and Savoy, rolled the Turks back across the Danube. It was in these campaigns that the Prince Eugène, the ally of Marlborough, and the darling of Protestant England, first made his renown. His crowning victory of Zenta led to the Peace of Carlowitz, under which 1699 all Hungary and Transylvania were ceded to the Austrians and all Podolia and the Ukraine to the Poles.

One Christian conquest which is registered in this epoch-making treaty was premature. The Venetians, stimulated by the Pope and encouraged by the Turkish repulse, had embarked on 1686-94 a campaign for the reconquest of Greece. With the aid of Hanoverian redcoats and other German mercenaries, they repossessed themselves of Dalmatia, drove the Turks from the Morea, and in a bombardment of the Athenian acropolis inflicted irreparable damage on the Parthenon. At the Peace of Carlowitz they were permitted to retain their spoils. But Greece was not destined to be a Venetian colony. After nineteen years of life under the Lion of St. Mark the Morea returned to its Turkish masters. The 1699-1718

Venetians, who under Francesco Morosini were strong enough to conquer, were unable to retain their position. No Greek loves an Italian, nor any orthodox Greek a Roman Catholic; nor did the Aegean traders welcome the strict principles of Venetian monopoly. The mild rule of the republic perished without regret, having failed to excite enthusiasm in a population too deeply abased by centuries of oppression to respond to the spur of the Latin mind, and well content to regard the Sultan as its secular, and the Greek Patriarch of Constantinople as its religious, chief.

It was no call from the Vatican which rolled back the hosts of Islam in the eighteenth, nineteenth, and twentieth centuries. The last blast on the trumpet of Godfrey de Bouillon was blown by John Sobieski, while Catholic and Protestant factions were struggling for mastery in the court of Charles II, and Louis XIV was invading the Spanish Netherlands and subsidizing the Sultan. The real force which exploded the old Turkish Empire was not Roman, but Greek, not cosmopolitan, but nationalist. It was the determination of the depressed Christian peoples of the Balkan peninsula, of the Greeks, the Serbs, the Bulgars, the Roumans, to throw off the yoke of their Turkish oppressor and to enjoy an independent national life of their own. How this aspiration in the Balkan peoples slowly ripened, how it received steady encouragement from the Orthodox Church of Russia, from the Panславists, and from the imperial ambitions of the Tzars, until finally Serbian nationalism, supported by Russia, and threatening to undermine the Austrian empire, led to the Great War of 1914, will be recounted later. Then also it will be noted how, when the Tzardom of the Romanoffs had fallen, and Russia was dissolved in revolution, France, reverting to her old diplomatic tradition, helped to preserve Constantinople for the Turk.

Meanwhile the victories of Prince Eugène, by hauling all Hungary back into Austria, left the Habsburg emperors with one of those desperate problems of internal government which, like the Anglo-Irish question, admit of no smooth and satisfying solution. The Archduke of Austria found in the elective kingdom of Hungary a proud Magyar nobility, exercising dominion over subject peoples of an alien race, speaking a language which few Germans knew, cherishing customs which no German shared, containing many families who were Protestant and many who for generations had sided with the Turk—a rude, semi-oriental aristocracy of landowning warriors temperamentally more akin to

the Pole than to the German, and having little affinity with the musical and artistic *côteries* of Vienna. How was the Emperor to handle this difficult, mettlesome, half-pagan people? How adjust his relations to the Teuton and the Slav? How make of this miscellany of incompatible races a stable Catholic and monarchical State? Was it possible to centralize and germanize the whole mass after the Bohemian model? Was it possible to construct a federation in which each race should have its appropriate share of power? Or was the most workable expedient one which placed sovereignty in the hands of the Germans and the Magyars as the most virile and military races, leaving each to manage his own barbarians?

The old Austrian empire, which attempted to solve these problems in the eighteenth and nineteenth centuries, and then, like the Ottoman empire, broke up after the Great War through the explosive force of nationalism within it, has many admirers and apologists among those who regard nationalism as the chief political curse of the human race. For such this Catholic State, guided in its religious policy by the Jesuits, and carrying out among its subjects, many of whom at the beginning of the eighteenth century were half barbarian and half pagan, a mission of religion and civility, exercises a great attraction. They see in it an attempt to realize upon a small scale that ideal of a Christian society, embracing all races and tongues, which it has been the professed aim of the Church to realize on earth. In the *Pax Austriaca*, as in the *Pax Britannica*—though if they are Catholics they prefer the Austrian to the British peace—they descry a form of polity superior to the national state, because it appeals from nationalism to some higher and larger principle of human association. They recognize the difficulties under which the old Austrian empire laboured, the oppressions which it exercised, the unpopuliarities which it typified; but they deplore its disappearance. Cumbersome, tyrannical, unintelligent as the Austrian Government often seemed to be, it nevertheless continued to hold together, over a wide and difficult area of Europe, excitable and incompatible peoples and to give them some aspersions of the Latin and Teutonic culture of the west.

Had the Austrian empire, like the United States of America, been the product of the free association of self-governing states, it might safely have defied the storms of time. The indispensable basis of assent was wanting. The state was the chance result of

dynastic marriages, connoting nothing higher than allegiance to a family, reposing on no basis of common custom, achieving its religious unity by a persecuting force. Jesuits, soldiers, and police held together a polity which, for lack of such mechanical bonds, would have dissolved into its elements. In the old Austrian empire life was lived merrily, happily, fruitfully. It was a Catholic state, monarchical in its forms, conventional in its beliefs, having that full and exquisite enjoyment of art and science which may most easily be found where Jews are numerous, but wanting only a political soul and the breath of freedom.

This is to anticipate. In the early half of the seventeenth century Austria was the spear-head of the Counter-Reformation and the oppressor of Bohemian liberty. Later she rendered two services to Europe, as welcome to the spirit which prevailed in England as these earlier achievements were abhorrent: the repulse of the Turks in the east, and in the west her indispensable and loyal support of the two Protestant and maritime powers in their stern struggle against Catholic France. So little may the policy of a state be deduced from the religious convictions of its citizens that the continued independence of the Dutch republic, the partition of the vast Spanish inheritance, and the successful establishment of the Protestant succession in England may, to no small degree, be ascribed to the spirited exertions of the old Jesuit-ridden Austrian state, which received its quietus by the Treaties of St. Germain and Trianon.

1919-20

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PEACE AND PRUSSIA

The Age of Reason. Anglo-French amity. The Spanish menace. Charles VI and the Pragmatic Sanction. The Polish War of Succession. France wins Lorraine. Walpole and Fleury. Character of eighteenth-century wars. The rise of Prussia. Geographical disposition of the Prussian state. The Hohenzollern house. Character of the Prussian. Frederick William I.

THE War of the Spanish Succession was followed by a period of relative tranquillity rare in the history of Europe and precious for the advancement of its civilization. The Treaty of Utrecht, based on a wise series of compromises, left behind it no immediate occasion for rancorous dispute. Though Austria and Spain were disappointed, all the belligerents had, in effect, gained by the division of the Spanish inheritance. To the weak and ill-established governments of Philip of Orleans, Regent of France, and of George I, King of England, peace was an essential condition of security. 1713

It is fitting that the Age of Reason should have been heralded by the unusual spectacle of a political alliance between England and France, the two nations whose intellectual co-operation was the most important single fact during the eighteenth century. The joint armies of Britain and France have rarely failed of success from the days of Julian the Apostate to the triumph of Haig and Foch. Their joint diplomacy was now triumphant. For twenty-five years Europe was saved from a general conflagration. Wars, indeed, were not altogether avoided. There was conflict between Spain and Austria, between England and Spain, and finally, over the Polish succession, between France, with Spain and Savoy as auxiliaries, and the joint power of Austria and Russia. But it would seem as if the element of savage perseverance was wanting to these hostilities. To Fleury, who was a parsimonious bigot, as to Walpole, who was a robust economist, the lavish expenditure and waste of war were abhorrent. If war they must have, and they could not altogether avoid it, they were determined that it should be waged with economy, limited in scope, and at the first possible opportunity brought to a conclusion. 1713-39

1715

To those who consider the many reasons tending to bring France and Spain together, their common inheritance of the Latin and Catholic tradition, their colonies exposed to the rivalries of the English and the Dutch, their common subjection to the Bourbon house, and the removal of the one apple of discord which had so long poisoned their relations through the transfer of the Netherlands from Spain to Austria by the Peace of Utrecht, it may seem strange that at any period after that date France should have preferred the English to the Spanish alliance. But the relations of States are often affected by personal accidents. Louis XIV was succeeded by a child so delicate that it was long uncertain whether he would live to man's estate; nor was it until a Dauphin was born to Louis XV in 1729 that the succession in the direct line seemed to be secure. In the interval it was apprehended that Philip V, the first Bourbon king of Spain, might, despite a formal renunciation, lay claim to the French Crown. Nobody in Paris wanted Philip; and the unwelcome contingency that he might exchange Madrid for Versailles was for many years sufficient to sow dissension between the two Bourbon powers and to give support to the precarious friendship between England and France.

1718

The first danger to the public law of Europe came from the ambition of Elizabeth Farnese, the second wife of Philip V of Spain, who was prepared to set Europe in a blaze, if she could obtain in the duchies of Parma and Tuscany an adequate endowment for her sons. The violent will of this masterful woman was seconded by the brilliant resource of the son of an Italian vine dresser, whose energy and inspiration, despite a grotesque and ignoble appearance, were long remembered by the people of his adopted land. If the dreams of Cardinal Alberoni had been fully realized, the Austrians would have been driven from Italy, the Hanoverians from England, and the Regent from France, while all three countries would have passed under the influence and direction of a revived Spain. These far-reaching plans were frustrated by the effective accord of the French and English governments. One Spanish fleet was destroyed off the Sicilian coast by the English navy; another, carrying help to the Scottish Jacobites, was dispersed by storms in the Bay of Biscay. The conspiracy to kidnap the Regent was unmasked in Paris. The dashing Cardinal, who had not scrupled to attack the Austrians while with the encouragement of the Holy See they were engaged in a

war with the Turks, was forced by the joint pressure of England and France to withdraw from the service of Spain. All his plans had miscarried, and with his fall (1719) the first attempt drastically to revise the Utrecht settlement broke down in failure.

Undaunted and incurable, Elizabeth Farnese persevered in her maternal designs. The ends which Alberoni had hoped to secure by a direct attack on Austria, the Dutchman Ripperda, yet another foreign minister in the Spanish service, endeavoured to obtain through a close understanding with the court of Vienna. 1725 Again Europe was brought to the brink of a general war. Again the spectre of Austro-Spanish hegemony raised for a time its minatory head, and again the Hanoverian dynasty was threatened by a secret understanding between the Jacobite faction and the foreign enemies of England. Yet once more a friendly undertaking between the prudent rulers of France and England saved the peace of Europe.

At this time Austria was ruled by the man whom England at a great expenditure of blood and treasure had vainly tried to set upon the Spanish throne. Charles VI, unexpectedly succeeding 1711-40 his brother Joseph in Vienna, was of the stiffest Habsburg clay, at once ungrateful for past help and obstinately tenacious of past pretensions. So stupid was he that, but for one circumstance, he might have created as much trouble in Europe as Elizabeth Farnese. Having no children but a daughter, who under the Salic law was excluded from the Austrian succession, he was compelled to solicit the assent of the leading powers of Europe to a family statute known as the Pragmatic Sanction, which, notwithstanding the legal obstacle, provided for the accession of Maria Theresa to the undivided inheritance of the Habsburg state. A sovereign in quest of political favours from others is never in the best position for pressing an advantage; and the astute diplomats in London and Paris were not slow to appreciate the bargaining counter which chance had placed in their hands. Their price was high. To Walpole Charles conceded the virtual suppression of the Ostend East India Company, which threatened English interests in the Indian Ocean. The French, holding their hand, were even more successful, for out of the Emperor's necessities Cardinal Fleury, their sagacious Prime Minister, wrung the reversion to the duchy of Lorraine.

The occasion for this last concession was provided by one of those brief and limited wars which are characteristic of this

period of diplomatic sobriety and material progress. The Polish War of Succession arose from the fact that Louis XV, who had married Marie, daughter of Stanislaus Lesczinski, desired on political and family grounds to replace his stepfather on the Polish throne. It was a foolish policy, as Fleury saw, for Russia stood behind Austria in backing Augustus, the Saxon candidate, and had an army at hand, while the French were leagues away from the Polish scene.

1733-8

1735

It was idle, then, to suppose that the war aims of France could be achieved by operations in the distant plains of Poland. The imperial possessions in Italy and on the Rhine offered a nearer and more practical objective, and Italy was accordingly the main theatre on which the brief war of the Polish Succession was waged. Here France, with the ill-compacted aid of Spain and Savoy, succeeded, despite fluctuations of fortune, in delivering a sensible blow at her antagonist. A Spanish army under General Montemar drove the Austrians from Naples, and there established that ill-fated dynasty of Neapolitan Bourbons which for its tyranny attracted the scornful wrath of Gladstone and was at last sent about its business by Garibaldi's Red Shirts.

1738

The conquest of the Neapolitan kingdom was the most important stroke in a war languidly conducted upon a limited and parsimonious scale and brought to a conclusion at an early opportunity. To the natural indignation of the Emperor, England and Holland refused to be drawn into the quarrel, and since imperial success in Poland was balanced by imperial failure in Italy, the court of Vienna listened to the overtures of Fleury. The treaty, known as the Third Treaty of Vienna, by which that aged ecclesiastic closed the Polish struggle, is justly regarded as a beautiful model of French diplomacy. Though he had spent little and ventured little, the cardinal was able to extract a brilliant advantage from an unreasonable and unpopular war. It was settled that Duke Francis of Lorraine should marry Maria Theresa, the heiress of the Austrian throne, and succeed to the reversion of Tuscany on the death of the last ruler of the house of Medici. In exchange for these shining prospects it was agreed that Francis should resign Lorraine to Stanislaus, and that after the death of the old Polish king the province should pass to France. French historians never cease to congratulate themselves on the skill by which, out of the bitter failure of French hopes in Poland, there emerged by a dazzling and unexpected feat of legerdemain the

acquisition of Lorraine. But the miracle could never have been accomplished but for two things: Charles's need of the French assent to the Pragmatic Sanction, and the determination of Walpole to keep the peace. So the Polish War, which might easily have brought ruin upon Europe, passed away with little more than a few sieges and battles. Save that a Bourbon succeeded a Habsburg in Naples, and that the succession to Lorraine was secured for France, the political map of Europe was practically undisturbed. Diplomacy had been very busy for these twenty-five years. It was an era of congresses, of triple and quadruple alliances, of alarums of war, of conspiracies and intrigues of all kinds. Yet behind these endless agitations there was in Paris and London, by a rare stroke of good fortune, a steadfast will to peace guiding the actions of important persons. The Franco-British understanding, inaugurated by Stanhope, a gallant English gentleman, in conjunction with Dubois, a clever French rogue, was improved and consolidated by two far greater statesmen who continued their work. It would be difficult to conceive a sharper contrast than that between Cardinal Fleury, Prime Minister of France from his seventy-fourth to his ninetieth year, and Sir Robert Walpole, who for an even longer span dominated the political scene in England: the one an emaciated intellectual, wise, patient, serene, incomparable in diplomatic finesse, and raised above the passions and vices of the world; the other a coarse, pleasure-loving Norfolk squire, but the best financier and parliamentarian of his time. Yet so far as it might be given to two men to repress the combative instincts of Europe, that privilege was vouchsafed to these strange allies, each of whom, in pursuit of his own clear conception of the national interest, was compelled to tread the same pathway of international peace.¹

The wars of the eighteenth century were not the product of great popular or racial movements, sustained and promoted by a powerful press. In general the peoples were condemned to bear the cost of wars which they had no part in promoting and in which they were but faintly concerned. Not that the governments of the eighteenth century, in pursuit of aims which were prevailingly dynastic, were altogether impervious to outside opinion. The French king listened to his fiery nobles. The Spanish monarchy might always rely on the support of popular

¹ This is consistent with the existence of a good deal of diplomatic friction between the two countries after 1731.

sentiment in an attempt to evict the English from Gibraltar. The great traditional hostilities, however unreasonable, however inopportune, such as the feud between France and Austria, or between England and France, were sunk far too deep in the national consciousness to be uprooted by a generation of original diplomacy. Walpole and Fleury between them had done their best to maintain the fabric of Europe as it had been settled by the peace treaties of Utrecht and Rastadt; but the lesson of European history is that Europe is never settled, but always restless and uneasy. In the declining years of Walpole and Fleury a new force of startling and unmeasured potency burst upon the scene and involved the continent in the havoc and carnage of a general war. That force was the Prussia of Frederick the Great.

England grew. Prussia was manufactured. Until the later half of the seventeenth century nothing in the political complexion of Germany announced the coming of this powerful state. Then the house of Hohenzollern, which had been ruling in Brandenburg since 1417, threw up for the first time a really remarkable man. Frederick William, known as the Great Elector, after his victory over the Swedes at Fehrbellin (1675), an affair slight in itself, but hailed as an augury of coming greatness, had conceived clearer notions of efficiency in government than were then commonly prevalent. Out of an unpromising, dispeopled, and divided inheritance he fashioned by his systematic encouragement of immigration and by his administrative and military reforms (for he regarded his people as material to be shaped and handled at will) the embryo of a modern State. There was nothing amateurish or haphazard about Frederick William's method. An army, a navy, a Civil Service, an improved postal system, a graduated income-tax, even an African colony, announced the quality of his ambition. All could not be realized. The colony went down before the powerful rivalry of the Dutch. The navy had to wait for Tirpitz and Kaiser William II, but the note of high ambition had been struck.¹

1685-1713 The Electoral title was no longer sufficient for Frederick William's successor. In consideration of favours to come, 1701 Frederick I obtained from the Emperor the right to be crowned King of Prussia, and to the horror of clerical Europe imposed the crown upon his own head in the cathedral of Königsberg.

¹ Genealogical Table G.

The alliance of the new Protestant kingdom was eagerly courted, and in the wars of Marlborough Prussian contingents played their part and watered the fields of Blenheim, Ramillies, and Oudenarde with their blood.

The weakness of the state lay in its geographical dispersion, for it was triply divided, with Brandenburg, Henry the Fowler's March against the Wends, at the centre, while away to the east across a block of territory once German, but between 1466 and 1660 subjected to Poland, lay ducal Prussia, and far westwards in the Rhineland the small duchies of Cleves, Mark and Ravensberg, over which since 1666 the Great Elector exercised full and acknowledged sovereignty. Between these divided members of an unpremeditated state there was no necessary or organic connection. Chance had brought them together under a common sovereign; chance might dissolve the partnership. The history of ducal or east Prussia had run one course, that of Brandenburg another. East Prussia had been part of a territory originally inhabited by a primitive, heathen, non-German people who, in the thirteenth century, had been driven into the Christian fold by the cold steel of the German Order of Knights, and by them governed for two hundred years, until the Order was shattered by the growing military power of Poland and East Prussia became a fief of the Polish crown. The early history of Brandenburg had been hardly less promising, for only with the coming of the Hohenzollerns did this region emerge from the humiliating vicissitudes of partition, repartition, and mortgage to which all German properties were exposed. The Hohenzollerns are among the able families of Europe. As Burgraves of Nuremberg they had lived in the sunshine of imperial favour and on the customs dues of a thriving city. In Brandenburg they had adopted artillery when it was novel, Lutheranism when it was assured, Calvinism in time to enable them to receive with open arms the industrious Huguenot refugees from France, and to compel their Lutheran subjects to a wise and profitable toleration of other forms of Protestantism than their own. One art, however, they did not possess. The Brandenburger could not win the good graces of East Prussia. It is noticeable that both in 1617, when John Casimir was admitted by the king of Poland to that Polish fief, and in 1660, when the Great Elector obtained the duchy in full sovereignty, the East Prussians manifested the keenest annoyance. Indeed, it was only by the use of force that

the opposition of the East Prussian Diet was in that latter year overcome.

The Prussian is a distinctive European type. Goethe, who lived in Weimar and may be taken to represent the mid-German view of the Prussians, speaks of them as barbarians. There was an uncouth vigour and asperity about this remarkable people which jarred on the more refined susceptibilities of the Saxon, the Franconian, and the Rhinelander. To what causes the special characteristics of the Prussian race are to be attributed, whether to the Slavonic blood which flows through their veins, or to the harsh north German climate, or to the stern military tradition which nature imposes upon a state undefended by geographical frontiers or, if to all these causes, in what proportion: these are questions which admit of no precise answer. Let it suffice that before the eighteenth century had half run its course the world was aware that this vivid and masterful people, so sparingly furnished with the graces of life, presented by reason of their frugality, their discipline, their skill in arms, and heroic capacity for sacrifice a new and formidable problem for the statesmen of Europe.

In contradistinction to other Germans, the Prussians had a strict sense of service to the State. Their rulers could count, not upon their judgment, for the sturdy population of Prussia had no mind for politics, but upon a blind, ungrudging obedience to the word of command and upon a technical probity which ensured that every task would be faithfully discharged. It was a land of the Categorical Imperative, not only in the sense that Immanuel Kant, the apostle of the austere doctrine of Duty for Duty's sake, was Prussian to the marrow, but also because respect for duty was nowhere more savagely or successfully imposed. In this regard King Frederick William I, the father of Frederick the Great, set a notable example. No country could wish for a more economical sovereign or one who in his simple, dutiful, puritanical life more aptly illustrated the best characteristics of his people.

Prussia owes much to the peaceful rule of this homely but eccentric monarch—a large, well-trained army, a centralized administration, a good system of popular schools, closer tax-collecting and budgeting, and a full treasury. Yet the man had the mind of a drill-sergeant, the manners of a boor, and the moods of a savage. His army of giants was collected by the

methods of a slave-driver. A tempestuous violence, tinged with insanity, wrecked the happiness of his home. It is characteristic of the brutal strain which was combined with Frederick William's Old Testament morality that, having quarrelled with his gifted and uncomprehended son, he condemned him to witness, as one of many penalties, the decapitation of a cherished associate and friend.

In the evening of his life Frederick paid an historian's tribute to the father whose savage tyranny had wrecked the happiness of his youth. "Under Frederick the First," he writes, "Berlin had been the Athens of the North. Under Frederick William the First it became its Sparta. Its entire government was militarized. The capital became the stronghold of Mars. All the industries which serve the needs of armies prospered. In Berlin were established powder mills and cannon foundries, rifle factories, etc. Frederick William the First strove less to create new industries than to abolish useless expenditures. Formerly, mourning had been ruinously expensive. Funerals were accompanied by extremely costly festivities. These abuses were abolished. Horses and carriages were no longer allowed to be draped in black, nor were black liveries given to servants. Henceforth people died cheaply. The military character of the government affected both customs and fashions. Society took a military turn. No one used more than three ells of cloth for a coat. The age of gallantry passed away. Ladies fled the society of men and the latter compensated themselves with carousals, tobacco, and buffoonery."

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EUROPE AT WAR, 1740-63

The Silesian duel. The marine and colonial rivalry of England and the Bourbon powers. Frederick II and Maria Theresa. The War of the Austrian Succession. The interference of England and the re-entry of Prussia. The '45. The Peace of Aix-la-Chapelle. The diplomatic revolution. The impolicy of France. The Seven Years' War. William Pitt. Frederick's Annus Mirabilis. Reasons for Prussia's survival. England's colonial gains. Canada. India. The genius of Clive. The Peace of Prussia. War results for England and Prussia compared.

THE middle years of the eighteenth century are marked by a gigantic struggle which alike in its earlier and later phase revolves round two main international rivalries, the one, that between Prussia and Austria, startling from the shock of its novelty, while the other was of all European quarrels the most familiar. The War of the Austrian Succession and the Seven Years' War sprang from a common source. In 1740 Frederick II of Prussia drew the sword because he was determined to make himself talked about by the conquest of Silesia. In 1756 he launched a second war for fear that Silesia might be wrested from him. For twenty-three years, Silesia with its rich linen industry, undeveloped iron ores, and fine mercantile waterway, threw Catholic Austria into one scale, and the rude upstart power of Protestant Prussia into the other. Once kindled, the fire spread widely. Every political appetite was aroused. The most stable political frontiers were challenged. Almost all the continent was embroiled in a quarrel carried on at a huge cost of blood and treasure, and with many sharp vicissitudes of fortune. At one moment it seemed that Austria would be brought to the ground, at another that France would be dismembered, at a third that Holland and the Netherlands would be annexed by the French, at a fourth that Prussia would be overwhelmed by the Russians and Austrians. Yet, in spite of these violent oscillations, little change was effected in the political map of Europe, by fifteen years of hard fighting, beyond the transference to the Prussian crown of Silesia, a prize seized at the outset of the first war by an act of the blackest treachery, but defended against a world of enemies by the genius and pertinacity of a great soldier.

Meanwhile a controversy, springing from a different root and fraught with a more important issue, was proceeding between England and her commercial and maritime rivals France and Spain. The war between England and Spain, which broke out over the Spanish right of search in 1739, and was soon merged in the more critical struggle between England and France, was not made by statesmen in London, Paris, or Madrid. Wherever an Englishman met a Spaniard or a Frenchman on the high seas he espied a rival and a foe. It was a struggle not of courts and cabinets, but of men on the spot, of sailors and merchants, smugglers and privateers, of lumbermen, settlers, and free traders, of rival mercantile companies, brawling and quarrelling either along the Spanish Main or in Acadia and Newfoundland, or along the banks of the Ohio or the St. Lawrence, or under a burning Indian sky among the rice fields of the Carnatic, or the canes and mango trees of Bengal. Inevitably the unregulated competition for trade, colonies and dominion in Asia and America provoked innumerable collisions between the Anglo-Saxons and their Latin rivals. Unauthorized quarrels swelled out into unauthorized war. It was in vain that Sir Robert Walpole endeavoured to avoid being drawn into hostilities over the Spanish right of search in 1739. Popular clamour, echoed and reinforced by an eloquent opposition in Parliament, forced him into war. It was sufficient that English vessels, trading in the Spanish Main, should have been roughly searched for contraband by Spanish guard ships, and that English sailors loaded with chains should have been consigned to filthy Spanish prisons. In England the complaints of sailors and merchants always find a ready hearing, and the story that a wicked Spaniard had lopped off Captain Jenkins' ear sent the country into convulsions of fury, which only a declaration of war, as impolitic as it was unjust, was able to assuage.

The marine and colonial contest, which was thus inaugurated against the judgment of England's wisest statesman, lasted with little intermission (for when formal hostilities ceased, informal and local fighting none the less continued) until the Peace of Paris in 1763. Then it was made manifest that the sceptre of colonial dominion had passed from France to Britain. In India and Canada, thanks to the victories of Clive and Wolfe, British influence was triumphant and unchallenged.

This change in the balance of colonial power which, little as

its true significance was appreciated at the time, constitutes one of the great revolutions in human history, could hardly have been brought about save for the continental war. The English ships, both of the commercial and of the royal navy, were more numerous than the French and the Spanish, because with England, though not with George II, maritime and colonial interests always came first, whereas with France and Spain the sea was neglected for the land. There are few errors in French history more calamitous than the decision which was taken in 1740 to join Frederick of Prussia in his attack on Maria Theresa. By that decision France became involved in an exhausting continental war, offering her so many temptations, exposing her to so many risks, and calling for so many sacrifices, that she could take little thought for her scattered settlers over sea. The French navy was accordingly neglected, and the error was not repaired until Canada and India had passed into British hands. It is one of the ironies of history that the blunder which helped England to become mistress of the seas also contributed to secure the predominance of Prussia in Germany.

It was not only a blunder but a crime. France had solemnly accepted the Pragmatic Sanction, which guaranteed to Maria Theresa the succession to the Austrian throne. But the government of France was always liable to be swept into war by the headlong passions of a military aristocracy. The prudence of the king and Cardinal Fleury was overborne. To Marshal Belleisle and his following of titled firebrands the prospect of wiping out old scores against the ancient enemy at a time when she seemed to be helpless and unfriended overbore every scruple of conscience and foresight. "What," they asked, "is an obligation to an opportunity?" Rarely has a sin against international good faith been in the end more amply punished.

No mist of ancient rivalries clouded the clear eye of Frederick II. That cool young realist, a bad German but a good Prussian, bore no grudge against Austria, nor were his passive and most unpolitical subjects lusting for conquests. But the field was clear for ambition. With a strong army, a full treasury, and an obedient people, the Hohenzollern was master of his fate. No loyalties restrained his freedom. He was prepared to throw his sword now in this scale, now in that, as Prussian interests seemed to demand. The manipulation of political forces, unhampered by religion or chivalry, by respect for engagements,

or by any feeling for the German race, was the mark of his reign, and his equivocal contribution to the public life of Germany. That he saw himself and the world through plain glass, that he spurned delights and lived laborious days, viewing himself always as the first servant of the Prussian state, and that he possessed to an almost unequalled degree the gift of leadership in war and peace, are qualities which have compelled the admiration of the world. The German may find flaws in the sovereign who never affected to conceal his contempt for the language and literature of the Fatherland; but the Prussians are right in regarding the great Fritz as one of the master builders of their state. In the blaze of his transcendent service they readily condone the fact that he was an infidel in religion, a cynic in politics, and that in his intellectual outlook upon life he was a disciple of Voltaire. They see in him the sovereign who made the Prussian army feared through Europe, who founded the reputation of Prussia as a military state, and added new and important provinces to his Prussian inheritance. They honour him as a commander, generally victorious, but never greater or more resourceful than in the darkest hour of defeat, as a king who brought his country through great trials into peace and security, and raised it to a position of indisputable predominance in Germany. To the tender conscience shrinking from the long catalogue of dubious acts beginning with the perfidious seizure of Silesia, and ending with the first partition of Poland, by which Frederick attained his ends, they reply that such were the international morals of the age, and that the Hohenzollern was no worse than his contemporaries. The doctrine that the end justifies the means is a necessary part of the Prussian apology for Frederick II.

His ambition was high but not exorbitant. Asking much of his people, but always for a Prussian and a practical end, he was nevertheless not indifferent to the advantages of a balance of power. The Europe for which he fought was one in which Prussia strengthened by Silesia faced an Austria not otherwise aggrandized. Such a Europe was vouchsafed him by the Peace of Aix-la-Chapellé in 1748. By using the Prussian army as a diplomatic instrument, he had obtained his objective. Now it had been thrown into the fray, now suddenly withdrawn, now again launched against his old enemy. Alternately he had saved Austria from France by a treaty, and France from Austria by



an attack. His interventions and withdrawals had been in each case decisive, so that of all the combatants in the eight years Frederick alone had reason to be satisfied. While everyone else went empty-handed, he had won Silesia. Yet there was a fly in the ointment, for another long war had yet to be fought before the proud spirit of Maria Theresa was brought to acquiesce in her loss.

In October, 1740, the Emperor Charles VI, dying without male issue, left to Europe an occasion for demonstrating that the principles of honour, chivalry, and good faith were not altogether banished from international relations. His daughter Maria Theresa was a young married woman, inexperienced in affairs. Her treasury was empty, her army weak. Her title to succeed to the undivided inheritance of the Austrian Habsburgs had been recognized by every important court in Europe (Bavaria excepted) and in most cases for value received. Yet neither her sex, nor her inexperience, nor the solemn guarantees which had been given to her father availed the Queen of Hungary. Within a year of her succession she was involved in a desperate struggle to save the inheritance of her ancestors from a rapacious coalition headed by the very powers who were specially pledged to respect it.

The first blow was struck by Frederick II, who, without a particle of provocation, swooped down upon Silesia, and on the field of Mollwitz, thanks to the steadiness of his Prussian infantry, advertised the weakness of Austria to the world. It was vain to suppose that after such an Austrian reverse the struggle could be localized. From every quarter of the sky the vultures came flocking to the prey. France wanted to rob Austria of the Netherlands and Luxemburg, Bavaria desired the Imperial Crown and an eastward extension of her boundary. The elector of Saxony, who was also king of Poland, was anxious to claim a share in an empire which was threatened with dissolution. In the anti-Austrian coalition, France, the old enemy of the Habsburgs, acted as the spearhead, believing that the moment had come, with the aid of this new and unexpected Prussian power, to establish once and for all her political predominance in Europe. For a time everything prospered with her designs. Her army penetrated into Bohemia and captured Prague, while the Bavarians threatened the safety of Vienna. It was arranged that

the Imperial Crown, which for more than three hundred years had been accorded to the head of the Habsburg house, should be transferred to Charles Albert of Bavaria, who contested Maria Theresa's title and was resolved to assail her territories. At no time in her long and chequered history, until the last year of the great war, did the fortunes of Austria sink so low as in the early summer of 1741.

Then followed a remarkable reversal of fortune. In the hour of her tribulation Maria Theresa threw herself upon the loyalty of her Hungarian subjects, and found in that chivalrous and warlike aristocracy a fiery response. The Bavarians were driven out of Munich, the French out of Prague. By a singular irony of fortune Charles Albert, the new Emperor, was compelled to sign a treaty renouncing his pretensions to the Austrian succession, and ceding his hereditary dominions to the Queen of Hungary until the general peace. By the summer of 1742 the wheel had turned full circle. The aggressive policy of France had reacted upon her. The invader of Bohemia was now compelled to look to the defences of Alsace and Lorraine. England and Sardinia had thrown their weight into the Austrian scale, and a fortunate battle at Dettingen, the last in which an English king drew the sword, encouraged the idea that an invasion of France might now be successfully attempted by two armies advancing respectively from points situated upon the middle and the upper Rhine.

June,
1743

The main cause of this sudden revolution of fortune is to be found in the action of the King of Prussia. Frederick intended to keep Silesia, but was not prepared to squander an unnecessary Prussian thaler or Prussian life upon its acquisition. At any moment he was willing to treat with the Queen of Hungary, always provided that he was guaranteed his Silesian conquest. On that basis he went out of the war in October, 1741. On that basis again he went out of the war in July, 1742, this time taking Saxony with him from the ranks of Austria's opponents. Freed by the Peace of Berlin from her most formidable opponent, and exhilarated by a surprising succession of victories, Maria Theresa resolved to exploit her success to the full. The most dazzling possibilities appealed to her ardent imagination, the annexation of Bavaria, the conquest of Alsace and Lorraine, the recovery of Naples and Silesia. The war which opened with a plan for the ruin of Austria passed into a war for the dismemberment of

July,
1743

France. In the heat of her indignation and the flush of her victories the Queen of Hungary scorned the notion of peace.

In this implacable attitude England, deaf to the advice of its wisest statesman, ranged herself by the side of Maria Theresa. Walpole, who had been opposed to the war with Spain, was no less averse from inviting a rupture with France: for he foresaw that the first consequence of such an entanglement would be a Jacobite rising, which might shake the Hanoverian dynasty to the ground. But peace had become unfashionable, and Walpole was driven from power to make way for counsellors who would respond more nearly to the excitable mood of the country and the king. Carteret, the most accomplished, but not the most prudent, of men, sprang into the saddle, and with his master, who was above all things a Hanoverian, committed the country to a continental campaign. A treaty signed at Worms between England, Austria, and Sardinia, revived the scheme of a grand alliance, fortified by English subsidies, against the ambitions of France.

*Feb.,
1742*

*Sept.,
1743*

The allies had reckoned without Frederick. That astute sovereign had watched with growing anxiety the course of Austria's triumphs in the west. "It is a capital error in politics," he observed, "to trust a reconciled enemy," and Frederick reposed no trust in Maria Theresa. So far from believing that she was truly reconciled at the Peace of Berlin, he was convinced that the queen studied revenge. Accordingly, while an Imperial army under Prince Charles of Lorraine was occupied in Alsace, Frederick, throwing principle to the winds, broke the peace, invaded Bohemia, and seized Prague (September 16, 1744). At once the whole complexion of the war was altered. The re-entry of Frederick placed Austria again upon her defence, and liberated France from a grave peril. A series of most glittering prizes offered themselves invitingly to the government of Louis XV, the conquest of Belgium, the dethronement of King George, the establishment of a Catholic dynasty on the English throne. A French army under the skilful leadership of Prince Maurice de Saxe entered the Austrian Netherlands, and twice (Fontenoy, May 11, 1745, and Lauffeld, July 2, 1746) compelled an English commander to accept defeat.

That the great French plan miscarried was at bottom due to the preponderance of English power at sea and to the continuing affection of the English people for the Protestant cause.

Channel storms dispersed an invading fleet. English privateers ruined French commerce; and it was given to Charles Edward, who raised the Stuart banner in the Highlands in 1745, to experience the bitter truth that an unpopular Hanoverian king could yet command the passive support of a lethargic but very Protestant population. The Jacobite cause, which enlisted so many romantic hopes and loyalties, foundered on the field of Culloden (April 16, 1746), but was in ruins from the moment that it became evident that Englishmen were not prepared to rally to Prince Charlie as he made his southward progress from Carlisle to Derby. Scanty as were the claims of George II upon the affections of his subjects, his throne was too firmly established to be upset by a small army of wild Gaelic swordsmen from the Highlands of Scotland. The reckless adventure, which has been glorified by the genius of Sir Walter Scott, served to consolidate the Protestant monarchy, and to spread its power through many a wild and lonely glen to the northern tip of Caithness. The subjugation of the Highlands was the solid and enduring result of the '45. Marshal Wade's roads and Pitt's Highland regiments completed the Act of Union and opened out to the Catholic inhabitants of northern Scotland the lavish resources and manifold opportunities of a great empire.

*Dec.,
1745*

In the eastern theatre of the war neither party gained a decisive advantage. If Frederick was compelled to relax his hold on Bohemia, he was still in a position to inflict such defeats upon his adversary at Hohenfriedberg and Sohr, that on the strength of these personal triumphs, and with the help of a useful victory won by his Saxon allies, he brought the Austrians to sign a peace at Dresden, which guaranteed him Silesia and Glatz.

1748

Equally fierce, equally indecisive was the bloody struggle for supremacy which proceeded south of the Alps. Here Austria and Savoy were pitted against the two Bourbon kingdoms. And here, as in Germany, the Austrians were in the end compelled to cede a point to the adversary. The Peace of Aix-la-Chapelle, which closed the war, allotted the duchy of Parma to Don Philip of Spain.

To this war of sharp vicissitudes, in which no nation had won victories which were not offset by grave losses, there was finally an end, induced rather by fatigue than by satisfaction. Nothing was really settled by the Peace of Aix-la-Chapelle, neither the naval and commercial duel between England and the Bourbon

kingdoms, nor the Silesian duel between Austria and Prussia, nor the struggle for hegemony in Italy, nor the fate of the Netherlands, perforce retroceded at the peace to Austria, but destined to be recaptured by revolutionary France. In India England had suffered reverses ere long to be brilliantly retrieved; in the gateway to Canada she had captured the strong fortified port of Louisburg, a base in Cape Breton Island, which pointed to ulterior designs.

Englishmen had never greatly liked this War of the Austrian Succession. The opposition, led by William Pitt, a fiery young orator, who was to become a great war minister, thundered against the subsidies to Hanoverian and Hessian troops, and alleged, not without cause, that the ship of British policy was steered by a Hanoverian rudder. The money power of England seemed to be ill employed in nourishing a continental war, the main purpose of which was suspected to be the protection of Hanover, and the main result of which was that the Netherlands were overrun by the French, and that England was invaded by the Highlanders. Neither was it agreeable to France to contemplate the ruin of her foreign trade, through the depredations of English corsairs, the reverses of her navy, the miscarriage of her Jacobite enterprise, or the long purse of the islanders, who, when their armies had twice been defeated on the plains of Flanders, were ready to hire a Russian army to redress the balance. Rather than face these thirty thousand Russians, the government of France was disposed to peace, and in exchange for the return of Louisburg, to withdraw her troops from Holland and the Netherlands.

Of all the practical arts diplomacy is the most conservative. In the War of the Austrian Succession fidelity to an old tradition had made England the friend and France the enemy of Austria. As it had been in the past, so it was assumed that it must always be. The memories of ancient quarrels, as when Turenne and Condé measured swords with the Imperialists or Marlborough and Eugène confronted the marshals of Louis XIV, coloured the imaginations of men and shaped their policies. But when it was found that a long and costly war waged upon this diplomatic pattern led to no decisive result, the question naturally arose whether the diplomatic pattern was not an anachronism. What had Austria got out of the English alliance? What reason

had France to acclaim the aggrandizement of Prussia? Which of the two powers, Catholic Austria or Protestant Prussia under its soldier king, would be most helpful to England in her impending and inevitable struggle for colonial empire with France? From these doubts and discontents there emerged a diplomatic revolution. As early as 1751, letters were going from Maria Theresa to "Madame my very dear sister," the reigning mistress of the French king.

In diplomacy personality is always a factor. Frederick was a misogynist who found in the three dominant women of his day a perpetual invitation to scurrilous and well advertised wit. Maria Theresa, the devout, unforgiving Empress, Madame de Pompadour, the all-powerful mistress of Louis XV, Elizabeth, the licentious, vodka-drinking Tzarina of Russia, gave occasion to gibes which went the rounds of Europe, and lashed the courts of Vienna, Versailles, and St. Petersburg to a fury of indignation. If the reckless insults which Frederick hurled at "the Apostolic Hag" and "Mlle. Poisson" (for the Pompadour was said to be the daughter of a fish wife) did not make the diplomatic revolution, at least they helped it on its way. The Tzarina was tough. Yet even Elizabeth, in her intervals of sobriety, must have been roused by a nickname which consigned her to the worst depths of animalism, infamy, and vice.

The Austrian alliance, so violently opposed to the diplomatic traditions of France, was unpopular from the first, and since it led to disorders, helped to widen the gulf between the monarchy and the nation. Yet there is no reason to think that the French treaties with Austria were the result of the wounded vanity of a beautiful woman. The grounds for a Franco-Austrian alliance were sound enough, since it was reasonable to surmise that a German state so strong as the Prussia of Frederick had already shown itself to be was likely to be too strong for the comfort of France.

August,
1756

What, however, is open to criticism is not the original Franco-Austrian Treaty, which was defensive only, but the subsequent instrument which pledged France to an offensive and defensive alliance with Maria Theresa. The interests of France at this juncture of history were singularly ill served by another continental war. Her nationals were already struggling with the ancient enemy in the backwoods of America and in the plains of the Carnatic, and she would have been better advised to con-

centrate her efforts on the defence of her overseas possessions, which were already menaced by the formidable activity of their English rivals. It is, however, a remarkable fact how little public opinion in France was alive to the true character of the war into which her statesmen were leading her. So far from being concerned with India or Canada or the West Indies, the small section of France which was politically minded was passionately absorbed by the quarrel between the Crown and the Parliaments, between the liberalism of the Jansenists and the deists, and the persecuting Catholicism of the Jesuit Order, and with a wide range of constitutional problems suggested by the inevitable comparison between the free institutions of England and the secretive autocracy of France. So unpopular was the crown, so detested were the priests, and so violent was the spirit of criticism and revolt, that good judges, like the Marquis d'Argenson and the Earl of Chesterfield, writing in the middle of the century, discerned the signs of impending revolution. The vigorous and intelligent direction of a great war could hardly be expected in such an atmosphere. While the literary class was engaged in fighting the battle of toleration and freedom, the lawyers in the Paris Parliament offered a vigorous resistance to any attempt to enlarge the contracted basis of taxation. An imaginative grasp of war aims, a readiness to bear war burdens, a capacity to give to the people of France the unity of direction which is required by any great war effort, were wholly wanting to the quick-witted but short-sighted corporations of lawyers, whose busy and acrimonious contentions obscured the larger issues of the time.

The Prussian advance into Saxony (September, 1756) which launched the Seven Years' War has been compared to the invasion of Belgium, which lit the flames of a yet greater conflict. And if the parallel is not exact, for Saxony, though outwardly innocent, cannot be acquitted of meditating mischief, it is nevertheless true that Frederick's action in suddenly rushing troops into a peaceful neighbour state, in seizing its capital and treasure, and in incorporating its army forcibly with his own, appeared to contemporaries to be a flagrant violation of international law. The proofs of an anti-Prussian coalition discovered in Dresden did not weigh against the patent fact that the King of Prussia was the first to wreck the peace. The Aulic Council at Vienna deprived him of his dominions and titles and called

upon the German Diet to send an army of execution against the criminal.

The dangers and difficulties which now confronted Frederick were enormous. A ring of powerful enemies menaced him on every side: in the south the Austrians, in the east the Russians, in the west the French and Imperialists, in the north the Swedes. Against such a combination, drawing as it did from almost limitless resources of man-power, and at once able to put into the field armies twice as numerous as his own, Frederick was at a serious disadvantage. Whereas the Russians and Austrians could replace an army which had been shattered in battle, Prussian casualties could not be made good.

Amidst a world of enemies Frederick found an ally in England. "The King of Prussia," observed George II, "is a mischievous rascal, a bad friend, a bad ally, a bad relation, and a bad neighbour, in fact, the most dangerous and ill-disposed prince in Europe." But the policy of England was now directed not by George II, but by William Pitt, in whose fiery imagination the Prussian king was magically transformed into the champion of the liberties of Europe and the pillar of the Protestant faith. Pitt did not send an English army into the eastern theatre of war; but English subsidies nourished the continental war, while English raids on the French coast, and English and Hanoverian support for Prince Ferdinand of Brunswick, who upheld Frederick's cause in western Germany, sensibly relieved the pressure which France might otherwise have exerted on his western flank.

Yet it is Frederick and Frederick alone who saved Prussia from obliteration. The Prussian army, though largely recruited from aliens, had been fashioned by its infidel commander into a unit religiously schooled to every sacrifice. As it marched into action, nerved by the inspired eloquence of its artist king, and warmed by the stirring music of a Lutheran chorale, it was persuaded that the Protestant God was fighting on its side. The most terrible losses, since they did not weaken the iron purpose of the leader, failed to demoralize the brave men who had fallen under his spell. Reduced to a third of its original strength after the fierce fighting of the opening year, the army of Frederick continued to defend against overwhelming odds the right of the Prussian nation to exist. It was of little moment that Berlin was plundered by an enemy raid in 1757, or that for many months

in succeeding years a Russian army practised its notorious barbarities on Prussian soil. The soul of Prussia was not in a place but in a man, who beneath all his superficial gifts, graces, and accomplishments, his fugues and sonatas, his French verses and philosophic speculations concealed the ancient granite of his warrior race.

Never was his resistance more brilliantly exhibited than in the first year of the general fighting. His invasion of Bohemia ended in catastrophic failure. He was victorious at Prague, but beaten at Kollin, and compelled to withdraw the remnants of his sorely stricken army north of the Erz Gebirge. As the net of his enemies, French and Imperialists, Austrians, Russians, and Swedes, closed round him in the late summer of that year, his thoughts turned to a suicide pact with his beloved sister. But with the call to action the black mood of the man of temperament passed away. Hurrying westwards into Saxony to meet the French, he surprised the army of the Prince de Soubise at Rossbach, and there inflicted upon it a crushing defeat, duly celebrated Nov.,
1757 at the Tabernacle in London by that eloquent Methodist preacher Mr. Whitefield as a crowning victory for the Protestant cause. Meanwhile Daun was in Silesia, and here on the hard-fought field of Leuthen, under a bitter December sky, Frederick routed Dec.,
1757 that sound Austrian general, who, a few months earlier, had compelled him to accept defeat.

The energy and skill with which, in this wonderful autumn campaign, Frederick drove the enemy from Saxony and Silesia, with an army shaken and decimated by earlier defeats, have compelled the admiration of soldiers in every subsequent generation. To Napoleon, the greatest of them all, the battle of Leuthen, "a masterpiece of movements, manoeuvres, and resolution," was alone sufficient to rank Frederick with the captains of undying fame.

The essential character of the war problem in the east was not altered by these triumphs. It could never be hoped that Prussia, a country vulnerable to an extreme degree on every frontier, could be effectively guarded against invasion. The only question was whether Frederick, the sovereign of this small, poor, ill-populated state, could keep an army in being against the united powers of two great empires, each able to bring into the field armies numerically superior to his own and infinitely more elastic. That the answer to this question was favourable to

1758

1759

Frederick was not only due to the military genius which enabled him again and again, as at Liegnitz (August 14, 1760), at Torgau (November 3, 1760), and at Schweidnitz (August 9, 1762), to attack and defeat the enemy, but also to the defective combination and mutual jealousies of his Russian and Austrian opponents and to certain ingrained defects of temperament of which he was able to take full advantage. If the morale of the Russians had been equal to the scale of their armies, if Fermor had not turned eastward after the drawn battle of Zorndorf, where he took heavy toll of Prussian manhood, if Soltikov had not surrendered himself to debauchery after his crushing victory at Kunersdorf, or if after that great Russian-Austrian triumph the Austrians under Daun had been prompt to pursue the advantage, Frederick would have been inevitably driven to take that fatal potion which was his alternative to a dishonourable peace. There seems, however, to be an inherent lack of orderly perseverance in the Russian character. In the Seven Years' War the Russians advanced again and again into Prussian territory. They seized Colmar and settled down in Prussian Pomerania. They penetrated to Frankfurt-on-Oder and even to Berlin. They fought three savage battles with the Prussians and inflicted on them terrible losses; but they never clinched their victory. When the Tzarina Elizabeth died on January 5, 1762, a little, desperate, haggard man, his face unwashed, his clothes old and much soiled with grease and Spanish snuff, but with some leisure yet for the flute and French verses, and capable, as was proved on the field of Schweidnitz, of dealing a savage blow at his opponent, was still hanging on among the Silesian hills with a following of war-battered veterans as ragged and desperate as himself. Elizabeth's death was his salvation, for it put a friend upon the Russian throne in place of an enemy. Peter III was the king's ardent admirer. With the Russians withdrawn and the Turks menacing her eastern borders, Maria Theresa was at last compelled to sign the Peace of Hubertsburg (February 15, 1763). The idea that Prussia could be decreed out of existence by an Aulic Council, even if it were supported by the armies of the three greatest states in Europe, was shown to be an idle dream.

In the western and maritime area the sea power of England, directed by the genius of William Pitt, was destined to secure for the Protestant combination its greatest triumph. While the main

result of the eastern or continental war was conservative, the consequences of the great conflict between France and England were revolutionary beyond all expectation. Frederick, by his great exertions, prevented a violent change in the balance of German power. He saved Prussia from destruction and secured his hold on Silesia; but England gained a new empire in the east and in the west. Here was a vast alteration in the weights and balances of the world. At the end of the war the North American continent had been secured for Anglo-Saxon expansion and India for Anglo-Saxon rule. The French, who had threatened to bar the western advance of the English colonists in North America, had been driven from their stations along the Ohio. The British flag flew from the fort of Quebec. The destiny of a huge continent was determined. In India Robert Clive, a young officer of the East India Company, had laid the foundations of that extraordinary polity which combines under the political direction of a northern and Protestant people more than three hundred million Orientals, whose almost infinite diversities of race, language, and religion present to their impartial masters an opportunity and a problem.

At first things went ill with the English. The French in Canada with their Red Indian allies had the advantage of the early exchanges. In the Mediterranean, Minorca was lost, to the rage and shame of a people ill accustomed to marine reverses. Calcutta fell into enemy hands. There was failure before Rochfort, and a British fleet disabled by storm before Louisburg. But then, as so often happens when the English go to war, the reserves of moral and material power began to accumulate, and, under the impulsion of a great leader, to tell on the result.

A vast combination of offensives directed against France in every part of the world began to yield remarkable rewards. Louisburg (the key to Canada), Fort Duquesne (the French outpost on the Ohio, the link between French Canada and French Louisiana, and the kernel of a possible French empire in the middle west of North America) fell into English hands. So, too, did Goree, and with it the French West African slave trade. English subsidies and English soldiers were despatched to the assistance of Duke Ferdinand of Brunswick, who sustained the Protestant cause in the Hanoverian area, and in so doing found his task not a little lightened by the active raids of the English navy upon the French coast. A decisive victory over a more numerous

July,
1756

1758

French army at Crevelt (June 23) announced that a new military talent of high quality had been enlisted in the Anglo-Prussian cause.

America was the principal goal of Pitt's effort. It is his supreme merit as a statesman that he divined its importance and regarded all other operations in the war as subsidiary to its conquest. It was the "fountain of our wealth, the nerve of our strength, the nursery and basis of our naval power."

Pitt's great design for the destruction of French power in Canada by a triple attack directed from west, south, and east, though incapable of exact execution, was indicative of a mind equal to the scale of its task, and was, in fact, successful. Wolfe's victory over Montcalm on the heights of Abraham (September 13, 1759) has never been reversed. French Canada, for ever impenetrable to the creed, the language, and the outlook of the islander, passed under English control, a fragment of ancient France embedded in northern ice. The sea power of England guarded the conquest.

Given the balance of naval strength which prevailed at that time, the result of the war, both in the west and the east, could hardly have been otherwise. The population of French Canada, though more effectively organized for war, was greatly outnumbered by the thirteen flourishing English colonies along the Atlantic Ocean. Two million men have an advantage over fifty thousand, which in the end is bound to assert itself. What was lacking to the English colonies was not courage or enterprise, but the power of combination. An English fleet, an English army, and an English plan of campaign mobilized resources which had long been present and enabled them to exert their due effect.

A share of the credit for the great marine and colonial triumphs of this time is due to the English Parliament, which provided a sounding-board for the passions, cupidities, and grievances of the sailors, merchants, and colonists. It was impossible for London, as it was not impossible for Paris, to forget the needs of its nationals beyond the seas.

English constituencies possessed colonial interests and affiliations. The members for Poole were the champions of Newfoundland. Devises held a watching brief for the Carolinas. For Paris there was nothing of the kind. Wanting such an organ for concentrating the voices from the sea, the French marine administration was at the mercy of court favour. Good ministers like

Machault were allowed to fall without a murmur, bad ministers like Moras to rule without a challenge. In the critical year of 1759 the French Mediterranean fleet was crippled by Boscawen at Lagos, and the French Atlantic fleet in great part destroyed by Hawke in Quiberon Bay. Even if the campaign of Wolfe had miscarried, these two naval actions were sufficient to settle the issue of the American war.

In India, where the dissolution of the Mogul Empire afforded a free field for European ambitions, fortune first favoured, and then for similar reasons deserted, the French. Site for site, England was more advantageously placed than her rival. Bombay was a finer port than Mahé, Madras more central than Pondicherry, Calcutta more convenient for commerce than the French station at Chandernagore. But in the race for political influence and power the French at first drew ahead. During the War of the Austrian Succession, when La Bourdonnais commanded her fleet, and Dupleix from Pondicherry was working for an empire to be won through Indian alliances and a Sepoy army, and Bussy, a brilliant oriental linguist, was weaving diplomatic webs in Hyderabad, the influence of France was predominant in southern India. Madras even, for some years, passed into her hands.

1740-8

After the Peace of Aix-la-Chapelle the tables were turned. Of the two rival East India Companies the English was incomparably the stronger in commerce and finance. England had the better men on the spot and was prepared to give them more effective support and assistance from home. France withdrew La Bourdonnais and Dupleix, England discovered Robert Clive, Stringer Lawrence, and Eyre Coote. While French ships from their distant base in Mauritius refused to cross the Indian Ocean in the monsoon, there was no season of the year at which naval help was not available for the support of the English interest. The idea that a handful of Frenchmen could aspire to give the law to the Deccan seemed to politicians in Paris to be the wildest folly. A handful of Englishmen, inspired by Robert Clive, succeeded in demonstrating that a plan of political dominion even wider and more foolhardy could in effect be accomplished. The career of Robert Clive, the son of an impoverished squire, who started as a merchant's clerk in the employment of the East India Company and founded an empire, is one of the romances of the world. Clive died by his own hand at the age of forty-nine. His whole period of Indian service, which was broken by two visits to

1725-79

England, did not exceed twelve years. In his first spell he made England supreme in the Carnatic; in his second he reconquered Calcutta from Suraj-ud Dowlah, defeated his army at Plassey, defeated the Dutch, cleared the French out of Bengal and the northern Circars, destroyed their influence in Hyderabad, and established British power in the valley of the Ganges. In the third and not the least honourable period of his public service he organized and purified the civil administration of Bengal. Extraordinary daring characterized his military enterprises. At the age of twenty-six he led five hundred men to Arcot, the capital of the Carnatic, and there held a crumbling fortress against ten thousand Indians with a stiffening of French troops for fifty days. On the decisive field of Plassey he brought three thousand men into action, of whom nine hundred only were Europeans, against a force of forty thousand infantry and fifteen thousand cavalry, and with a loss of less than a hundred men routed his opponents.

1757

With one exception all the great political secrets of British rule in India were revealed to him. He saw that a European leader of Indian troops who was prepared to take extravagant personal risks could work miracles with his men; he realized that no great political result could be obtained without Indian alliances and co-operation; he set his face against corruption and contended that some day all the scattered possessions of the East India Company must be brought together under one political head. The chief blot upon the fame of a bold but insensitive man is that he perpetrated a fraud upon a Hindu blackmailer. Omichund was a rascal, but even a rascal should not have been permitted to provoke a signal display of British bad faith.

By April, 1761, the French had nothing left of their Indian Empire. Their last Governor was an Irishman by descent, who had fought for the Jacobites in the '45, and had still an unexpended balance of hatred to discharge against the English people. Lally Tollendal had the impatient courage of his race, but, knowing nothing of India or its people, and being of a vehement and umbrageous temper, he outraged every susceptibility and committed every mistake. Such an Irishman was capable of wrecking any cause. The unfortunate Lally lost India for the French on the hard-fought field of Wandewash. There is no aspersion on his courage or loyalty; but in Eyre Coote he met a soldier hardly surpassed by Clive himself. Magnanimity in face

of disaster is not one of the special French virtues. Six years after the fall of Pondicherry (1761) a barbarous crowd gathered in the Place de la Grève to enjoy the last agonies of this passionate son of Erin as, under the clumsy axe of the Paris executioner, he expiated a proconsul's failure. To Clive a grateful but not uncensorious country awarded a medal, a statue, and an Irish peerage.

When the war was at last brought to an end by the Peace of Paris in 1763 the terms, though less favourable than Pitt would have had them, secured acquisitions of territory for England and her colonies on such a scale as to change the current of her history. Save for the few factories which she held in January, 1749, France was evicted from India. Canada and Senegal passed to England. Minorca was restored. Florida was surrendered by Spain. The constellation of the English West Indies was enriched by the addition of St. Vincent, Tobago, Dominica, and the Grenadines. Even though the French were allowed to retain fishing rights off Newfoundland and in the St. Lawrence, and received back some valuable West Indian islands, it was from the English standpoint a great peace. A contemporary not unjustly described it as "the most honourable peace this nation ever saw."

A vast increase of commercial prosperity enabled England to bear without distress the burden of a long and costly war, at the conclusion of which, as Adam Smith afterwards pointed out, "her agriculture was as flourishing, her manufactures as numerous, and her commerce as extensive as they had ever been before." Far otherwise was the position of England's ally on the continent. "Prussia's population," writes Frederick, "had diminished by 500,000 during the Seven Years' War. On a population of 4,500,000 that decrease was considerable. The nobility and the peasants had been pillaged and ransomed by so many armies that they had nothing left except the miserable rags which covered their nudity. They had not credit enough to satisfy their daily needs. The towns possessed no longer a police. The spirit of fairness and order had been replaced by anarchy and self-interest. The judges and the revenue authorities had given up their work owing to the frequency of invasions. In the absence of laws a spirit of recklessness and of rapacity arose. The nobility and the merchants, the farmers, the working men and the manufacturers had raised the price of their labour and products to the utmost. All seemed intent upon ruining each other by their

exactions. That was the terrible spectacle which the formerly so flourishing provinces offered after the conclusion of the war. The appearance of the provinces resembled that of Brandenburg after the end of the Thirty Years' War." Forged in such a flame of adversity, the Prussian will took on the hardness of steel, and by the gentler courts of Germany, where the arts flourished, was regarded as something minatory and barbaric.

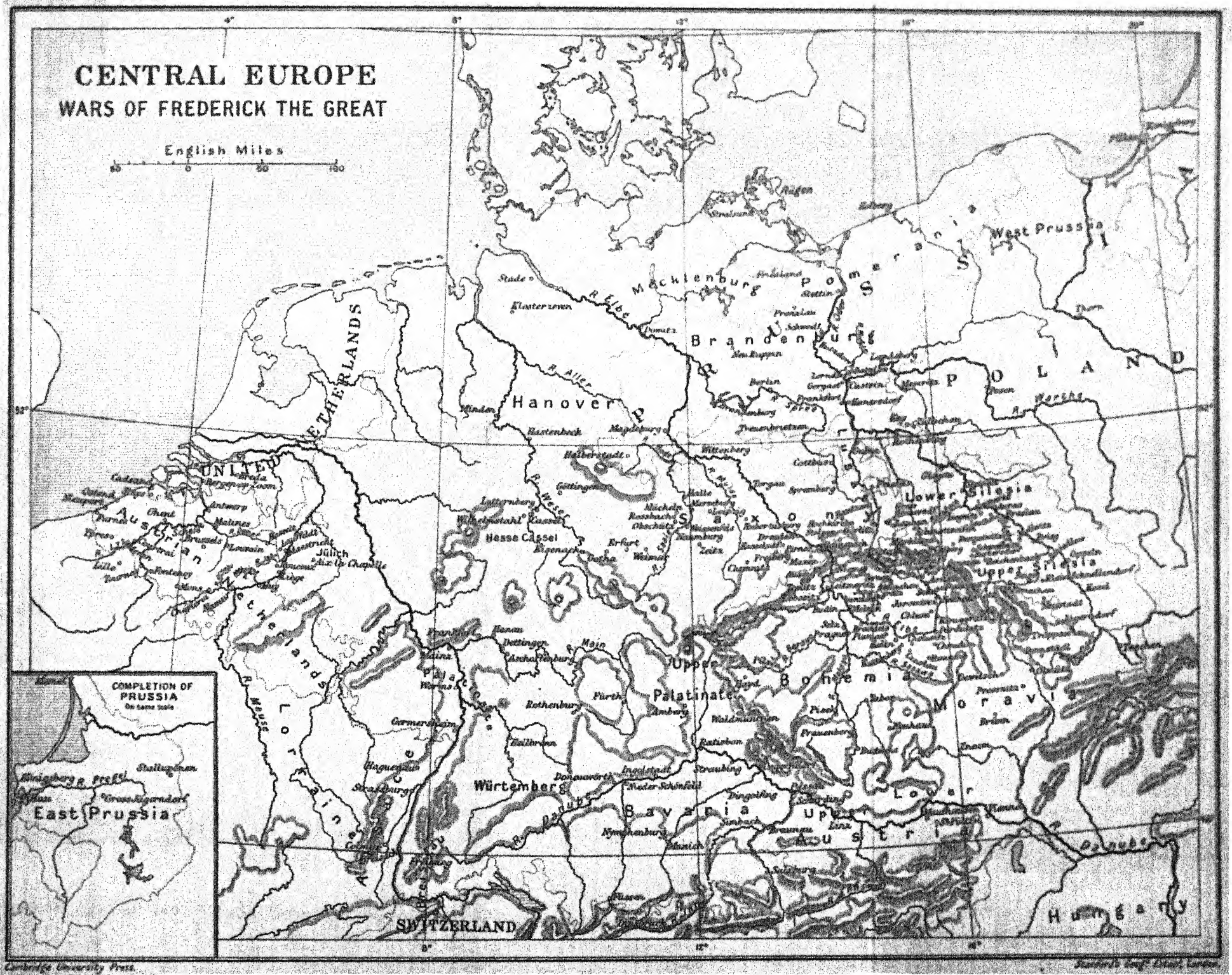
Compared with the terrible cost of Silesia, the English sacrifices in the Seven Years' War seem to Germans to be a supreme illustration of the harsh inequality of fate. Twenty Europeans only fell on the field of Plassey, one hundred and ninety-four at Wandewash. The cost of the conquest of Canada, according to Pitt, did not exceed one thousand five hundred lives. The blood price exacted from England for two great empires was multiplied five times and more in many of the major actions in Frederick's campaign. But if the initial cost, measured in lives, was low, plenty of trouble was yet to come. Before many years had passed there broke out on American soil that formidable conflict between the Mother Country and her colonists which led to the foundation of the United States of America.

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CENTRAL EUROPE WARS OF FREDERICK THE GREAT

English Miles
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CHAPTER XXVIII

THE WAR OF AMERICAN INDEPENDENCE

The consequence of the conquest of Canada. The English colonies in North America. Trade restrictions. Direct taxation. The obstinacy of King George. The Boston tea-party and the Philadelphia Congress. The misconduct of the British forces in America. George Washington. The entry of France and Spain. The peril of England. Illusions produced by her defeat.

PROMINENT among the causes of the War of American Independence were those very British victories which had been so lightly purchased. The expulsion of the French from Canada, and of the Spanish from Florida, by relieving the English colonists of two dangerous neighbours, weakened their dependence on the mother country. Having less need of English help, the colonists were the more ready to challenge English pretensions. Many had willingly borne arms in the great French War. Few were willing to take a share in liquidating its financial liabilities. When George Grenville proposed a stamp tax to defray part of the cost of an army for the protection of the colonies, motives niggardly and narrow were combined with others which belonged to the best political inheritance of the Anglo-Saxon race to frustrate the imposition. 1765

Of all the European settlements in the new world, the thirteen English colonies in North America enjoyed the largest measure of liberty. Though they were subject to the British crown and Parliament, they were in effect allowed to manage their own affairs with little interference from Westminster, save in one particular. Imperial trade was subject to regulation conceived to be in the mutual interest of the mother country and its colonial daughters. "Economic planning" on the grand scale is never likely to be successful over a tract of time, and the old English colonial system furnishes a good example of the friction which may be generated by a well-meant endeavour to regulate the commercial and industrial life of scattered communities from a distant centre. The colonies were forbidden to start factories which might compete with the industries of the mother country. They were compelled to ship their exports in British or colonial

vessels manned to the extent of two-thirds by British or colonial crews, and in respect of a long list of enumerated articles, including many of their staple products, were constrained to discharge their cargoes in English ports. On the other hand, Englishmen were forbidden to smoke tobacco grown elsewhere than in America or Bermuda, and bounties were paid to the lumbermen of New England to encourage the industry in naval stores.

1760

At the stage of economic development which had been reached by the English colonies at the beginning of George III's reign these regulations were not felt to be seriously burdensome. The time was not yet ripe for colonial factory development, and so long as the colonists were prepared to allow the mother country to provide them with manufactured goods it was no hardship to ship raw produce to English ports and to obtain in exchange the products of English factories.

There was, however, one restriction which caused the greatest irritation. If the piety of New England was founded on the Bible, its prosperity was not a little dependent on rum. The Molasses Act of 1733, by virtually prohibiting the importation of French-grown sugar, molasses, and rum, in the interests of the British plantations, struck a blow at the New England distilleries which, but for the enormous success of colonial smuggling, might have been sufficient in itself to produce a rupture. It is a singular reflection that had it not been for the activity of the bootleggers of the eighteenth century the primary impulsion which led to the foundation of the American republic might have been a restriction imposed by the port-drinking legislators at Westminster on the American trade in rum with the native Indians.

The rift came over direct taxation. The English have always quarrelled over money, and the English colonists in America (for the Irish element was then negligible) who resisted Grenville's stamp tax were faithful to the habits of their ancestors. On the old familiar fighting-ground "No taxation without representation" they protested against an impost which, though small in itself, was large in relation to their parsimonious budgets. It was an English issue dividing men of English race on either side of the Atlantic. America had its Tories or loyalists, England its Americans or Whigs. The three greatest British statesmen of the time, Chatham, Burke, and Fox, were opposed to the coercion of the colonies, and in their opinion supported by a substantial

section of the British middle class. So domestic was the complexion of the quarrel in its early stages that officers of the king's army and navy could, without social stigma, resign their commissions rather than bear arms against their kith and kin across the ocean.

American historians now recognize that there was more substance in the English case than their predecessors had been generally willing to allow. The future of North America was not yet secure. There was always danger from the Indians. There might, given European complications, be a renewed attack from France and Spain. A colonial defence force, somehow provided, seemed to be a reasonable insurance against incalculable risks. Such a course the colonies out of mutual jealousies had hitherto been unable to finance, and there was no reason to think that an attempt which had failed in 1754, when the French danger was at its height, would succeed ten years later when the French had been decisively driven from the field. Was it, then, outrageous that the British Parliament in the exercise of its sovereign rights should impose a tax upon the colonists to be spent in the colonies upon an army exclusively designed for colonial defence?

The easy-going, pleasure-loving legislators of the British upper class, suddenly confronted with the strange problem of governing distant empires, were ill qualified to understand the rough democracy which across the Atlantic waste still cherished with fervour the ideals of the Cromwellian age. Even more serious, seeing that he had made himself master of Cabinet and Parliament, was the incomprehension of the king. In view of the violent outcry occasioned by Grenville's taxes, the most ordinary prudence counselled their abandonment and the surrender of any prospect of supplies from the colonies other than those which might be freely voted by the colonial assemblies. To George III, however, there was only one way to deal with mutinous colonists, the way of force. He would make no concession on the point of principle. The withdrawal of the stamp tax in 1765 was flanked by a parliamentary declaration that Britain had full right to tax her colonies, and a number of trifling duties on glass, lead, paper, and tea imposed (1767) by Charles Townshend, more for the purpose of illustrating a principle than of bringing in a substantial revenue, fanned the flame of colonial discontent to fever height. Even when it was clearly shown that the new taxes cost far more to collect than they were worth and were fast driving Massa-

chusetts to rebellion, the king declined to surrender the point of dogma. By a majority of one vote the Cabinet of Lord North, while abandoning the other Townshend taxes, decided to retain the duty upon tea. It would be difficult to conceive an act of greater folly. At the utmost the duty was estimated to yield £16,000 a year; and the ministry, in order to conciliate public opinion, had expressly declared (May, 1769) that they did not propose to levy any further taxes upon America for the purpose of raising a revenue. The reply of the Americans was a war signal. On December 16, 1773, a body of men disguised as Mohawk Indians boarded three ships in Boston harbour and threw their whole cargo of tea into the water. The British Cabinet retaliated by closing the port of Boston, by remodelling the Charter of Massachusetts, and by an act enabling prisoners indicted on capital charges in that state to be sent for trial, should it appear that they could not be fairly tried in the province, to some other colony or to Great Britain.

The colonies rallied round Massachusetts in its resistance to these punitive measures. A solemn League and Covenant was formed binding the subscribers to abstain from commercial intercourse with Great Britain until their hated orders had been repealed. On September 5, 1774, delegates of twelve States met in Congress in Philadelphia to concert measures of resistance against the British Crown. Each side speculated upon the weakness and division of the other.

The British conduct of the war was no less unfortunate than the policy which had made war inevitable. There was in the colonies an important body of opinion actively favourable to the maintenance of the British connection, while an even greater number of colonists were indifferent or uncertain. To conciliate these friendly or wavering colonial minds, to respect the property of every friendly American, and wherever possible to enlist the help of American loyalists in the tasks of civil government should have been a prime object of British policy. Nothing of the kind was done. While the Indians, whose support had most unhappily been invoked by the British, alienated every frontiersman with their excesses, the army of Lord Howe, largely composed of Hessians and Hanoverians, pillaged indifferently the houses of friend and foe. It is a sufficient commentary upon their deplorable conduct that during the whole course of the war no more than 2,500 loyalist volunteers were enlisted in the British ranks.

Nevertheless, had not France and Spain entered the lists on the American side, the colonists might have lost the war. Even the genius of George Washington, by far the greatest man on either side, was unable to protect the American revolution from a series of crushing defeats. Long Island, Trenton, Brandywine were black days in the military annals of the "Sons of Liberty." There is nothing wonderful here. The American state was in the making. In Philadelphia, the capital of the young federation, where everything was raw and experimental, and state sense, state loyalty, and state cohesion had still to be created, the civilians could give no lessons to the soldiers. It was Washington, and he alone, who in the camp of Valley Forge, amid the dire hardships of a bitter winter, brought back a severely shaken and ill-provisioned army to a sense of disciplined efficiency and once more made of it an instrument of victory. So little was the revolution the work of a convinced and united people that at no time in the war did the army of Washington exceed twenty thousand men.

On October 17, 1777, an English army under General Burgoyne, advancing southwards on New York, was forced to capitulate at Saratoga. Stirred by this thunderclap, which sounded round the world, monarchical France, in a wild mood of jealousy, revenge, and enthusiasm, entered on a war for the establishment of an American republic.

Feb.,
1778

For Louis XVI and Marie Antoinette no policy could have been more improvident, for not only did the American war give the final push to the tottering edifice of French finance, but the spectacle of republicanism triumphant and monarchy overthrown beyond the Atlantic kindled in every forward-reaching mind in France the vision of a Europe remade after the new American pattern of republican liberty. The fact that the emancipation of the American colonies was effected with the help of France and Spain made an enormous difference to the sentiment with which the struggle was regarded on either side of the Atlantic. The American war ceased to be a domestic and became an international quarrel. The colonists had appealed to the foreign enemies of England and secured their help. The colonial revolt, originally regarded as a small domestic quarrel, had widened out into a formidable coalition which taxed the resources of Great Britain in every quarter of the globe. As if the hostility of the Bourbon monarchies was not enough, the Dutch joined in against

their old commercial rivals, and a league of neutral northern powers, headed by Catharine of Russia, menaced interference with the British Navy if it continued to molest neutral trade at sea. Great Britain had never been more isolated or in greater peril. If she was compelled to fight the Dutch on the Coromandel coast, in Ceylon, and in Sumatra, if Hyder Ali deluged the Carnatic in blood, if eight West Indian islands were lost owing to the greatly increased efficiency of the French Navy, if Minorca and Florida were wrested from her, the prime cause was the obstinacy of her own colonial children. Chatham was not the only British friend of the American cause who, when the aid of foreign powers was invoked by the insurgents, felt with a passionate intensity that henceforth there could be no word of surrender.

War is the parent of illusions. The French idealized without understanding the liberty and equality of a slave-owning republic. The Americans regarded the French, from whom they were widely separated in all fundamental points of character and temperament, as paladins of chivalry nearer to them and more congenial than the cross-grained English from whom the colonists had derived their race, their language, their literature, and their constitution. Another illusion was fraught with graver consequences. The defeat of England in the colonial war engendered a general belief that the history of the English was wound up. The Parliament of Westminster was compared to the Diet of Warsaw, the factions of English political life to the ruinous dissensions of the Poles.

That England's sun had set was the firm belief of rulers so powerful and intelligent as Frederick of Prussia, Catharine of Russia, and Joseph of Austria. The prestige of England, which stood so high in 1763, was depressed beyond all due reason by the capitulation of Yorktown eighteen years later. It has always been found difficult to take Britain's measure.

Proceeding upon a gross under-estimate of its adversary's power, revolutionary France, as Imperialist Germany in our own time, was destined to receive a serious shock.

From a purely political point of view there seemed much to justify this unfavourable estimate. There was nothing glorious or even moderately skilful about the English government (1770-1782) which lost the American colonies. Lord North, the Prime Minister, did not believe in the war, but allowed his will to be

directed by the king. The Cabinet system was broken down. The Whig party was in decomposition. The fitful star of Chatham finally sank below the waters in 1778; the clear effulgence of his son's cold and powerful intellect had not yet risen above the horizon. The war was ill managed, unpopular, unsuccessful. Only the brilliant opposition speeches of Charles Fox kept alive a flame of political imagination in Westminster. Increasingly the country was becoming restless under a system which permitted so much corruption, so much incompetence, and so many failures. There was a cry for the political emancipation of the industrial towns; alternatively for a restriction of the king's power to corrupt Parliament. But when at last in 1782 the Whigs came into power once more and in the following year made the Peace of Versailles with America, recognizing the independence of the American republic, the continent merely saw that an empire had been lost. It did not perceive that a constitution had been saved. Yet such was the case. The failure of the king's American policy involved the breakdown of the last effectual experiment in personal rule which has been tried in Britain. Jan., 1783

A yet greater thing passed unnoticed. The defeated country was fast becoming through a series of unprecedented economic changes the workshop of the world and the principal centre of its finance.

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CHAPTER XXIX

ENGLAND BECOMES THE WORKSHOP OF THE WORLD

The foundation of English commercial credit. The Bank of England and the National Debt. Consequences for the Protestant succession and the growth of industry. Sea-borne timber and sea-borne coal. England becomes the workshop of the world. The bounty of Nature. The neglect of government. The Puritan spirit. The inventors. The improvement of communications. The new age of capitalism. The shadow side. The catastrophe of the French wars. Neglect of home conditions. Adam Smith and Karl Marx.

1697

AMONG the consequences of the English wars against Louis XIV were the establishment of the Bank of England and of the English National Debt, innovations bitterly contested at the time, but so far-reaching in their civilizing effects that without them a comparatively poor agricultural island could never, despite the brilliance of its mechanical inventions or the wealth of its mineral resources, have developed into the workshop of Europe and the principal loan market in the world. The sound system of bank credit laid down in the reign of William III enabled the economic consequences of the steam engine and the spinning jenny to be exploited to the full. Had the mechanism of finance in England been defective, as it was in France, this could never have happened. The engines of the Industrial Revolution, which made England so rich and powerful that she was able to stand the strain of the Napoleonic wars, were moved by the oil of finance; and at the heart of the English financial system stood the Bank.

Europe had long been familiar with banks and bankers. To change money, to store money, to lend money, are operations as old as the bazaars of Babylon and Egypt. The money changers of Greece and Rome, the Jewish usurers, who emerged after the barbaric invasions, the bank of Genoa, which financed the Crusades, the Lombards, who have given a name to a famous English street, the Medicis of Florence, who raised revenue for the Papacy, the Fuggers of Augsburg, who sustained the empire of Charles V, the goldsmiths of London, who stored the wealth of its merchants and made advances to Charles II,

all these agencies in different degrees performed some of the functions of a modern bank, eased the operations of commerce, and promoted the accumulation of wealth. It was only, however, with the foundation of the Bank of Amsterdam in 1609 that the mechanism of commerce and finance began to assume its modern shape. In this populous and thriving city stocks and shares were bought and sold, "bullied" and "beared," currencies were exchanged, loans were made to governments, and a growing volume of commerce was passed through a machine which enabled it to be conveniently and expeditiously dealt with. Such an example could not fail to impress the people with whom the Dutch were brought into the closest economic relations. London beheld the strange spectacle of a small neighbouring country finding the means of financing navies, armies, and great commercial enterprises out of all proportion to its exiguous area and population. Sir William Temple, one of the wisest statesmen of Charles II's reign, realized the strength which Holland derived from a National Debt and a National Bank, and wished England to follow the Dutch example. The system had merits of incontestable value. It provided a safe investment for the savings of the ordinary citizen, and was therefore an incitement to private thrift. It enabled nations to raise money more easily, and consequently to sustain the burden of large undertakings. It furnished commerce with capital contributed by individuals who were not merchants. For a régime of financial caprice it substituted one of financial regularity. Before the introduction of banking and long term loans to the state, the governments of Europe were in continual default. Elizabeth, indeed, most parsimonious of queens, had furnished a rare and solitary example of solvency to her generation; but the Dutch, though large spenders, were solvent throughout the whole of the seventeenth century, because they had adopted a sound method of financing state expenditure.

The example of the Dutch was reinforced by the pressure of a disordered currency and an expensive war. The idea of a state bank, which had been pressed upon the government by William Patterson, a brilliant and imaginative Scot who had made his fortune in London, was carried out in 1694 by Charles Montagu, Earl of Halifax. Since a loan was required to finance the war, a corporation known as the Governor and Company of the Bank of England was formed to raise it, and guaranteed upon the

security of the taxes an interest at eight per cent. Despite strong opposition, the Whig Bill for a Bank of England received the assent of Parliament; but so little were the doubts of politicians shared by the City of London that within ten days after the books were open, the whole amount of the loan (£1,200,000) was subscribed. Without it the British navy could not have gone to sea.

To the Tory squires the new system of Whig finance appeared to be an odious design levelled against the landed interest and certain to bring ruin on the country. But the Bank was too strong for its enemies. It survived the attacks of the goldsmiths and the competition of a land bank, which had been specially set up to bring it to the ground. It received the privilege of issuing notes (1697) and was then given a monopoly till 1810. Among the causes which promoted the Protestant succession, none was more powerful than the general belief that the Jacobites, were they restored to the throne, would repudiate the National Debt, which had made possible the victories of Marlborough. The first step on the road to the Industrial Revolution, which has spread the factory system over the world, and so multiplied its wealth and population, was taken when English credit was put upon a modern basis.

The forest-haunted music of Germany recalls to us an age when the material civilization of northern and central Europe depended almost entirely upon its woodlands. For more than two thousand years men lived for the most part in wooden houses, sailed in wooden ships, warmed themselves at log fires, and drew from the forest the materials out of which were fashioned the common utensils of domestic use as well as the instruments of agriculture and industry. Long after the Italians had shown the way in stone, brick, and marble, and the art of brickmaking so well known to ancient Rome had been rediscovered by the contemporaries of Caxton, the principal cities of northern Europe continued to be built largely of wood. It was a wooden London which went up in flames when Charles II was king, a wooden Moscow which burned itself to a cinder under the eyes of Napoleon. So persistent was the rural tradition that even the first steam engine was encased in a carriage of wood, as the first power loom was worked by a bull.

The problem of preserving forest timber had ever since the fif-

teenth century been a matter of intermittent concern, as trees were felled in abnormal numbers to meet some exceptional need, such as the mining of silver, or the manufacture of porcelain or glass. But to the maritime states of the west, as they developed in the seventeenth century, the timber supply was no mere local convenience, but a primary requisite of national power. After a million oaks had been felled to build the navy of the Commonwealth, John Evelyn, the most charming of humanists, asked in his *Sylva*, the most delightful of books, how soon by a scientific system of plantation the marine future of England was to be preserved. It is a tempting conjecture that the navy of Nelson was built out of timber which owed its existence to the providence of this engaging Surrey squire. But England in a matter so vital was not content to rely upon its home supplies. The virgin forests of Massachusetts were called in to save the antique glades of Windsor, of Hatfield, and of Selwood. In this, as in other directions, the new world was called in to supply the deficiencies of the old.

Meanwhile another source of fuel, known far back in the middle ages, had become a commercial proposition. In the seventeenth century, coal shipped from Newcastle came into general use in London. It was important for the new era of European history which was now to develop that the most forward maritime and commercial nation should have recently rebuilt its capital in stone and brick, should have founded a state bank of issue and deposit, and should by its free use of coal have given a far-reaching advertisement to the source of power which was about to transform the economic structure of the world.

Earlier by more than half a century than any other country in Europe, England assumed the character of a modern high farming industrial state. She ceased to be a land of peasant husbandry and small domestic industries, and of roads so bad that even on horseback, the sole sure means of conveyance, the journey from York to London occupied a week. The wasteful system of mediaeval tillage with its scattered holdings in the open fields increasingly gave way to the enclosures of improving landlords, practising with the novel aid of roots and grasses a scientific rotation of crops, which increased the food supply, and consequently the population. First water power, then steam power, transformed the conditions of economic life. The iron industry,

which in Queen Anne's reign was faced with the imminent danger of a fuel famine, found in the rich coal measures of the midlands and north an unexpected impetus to vast developments. Wood gave place to steel, charcoal burners to pitmen. The age of fairs and travelling pedlars was succeeded by the development of a busy retail trade carried out all over the country in village and town shops. In half a century (1760 to 1821) the population of England rose from six and three-quarter millions to twelve millions. Such a scene as Britain presented after four generations of invention and activity had never yet been witnessed, a scene of communications rendered swift beyond the wildest dreams, of factories crowded with ingenious labour-saving machinery and polluting the pure air with their smoke, of industries which drew their raw material from one hemisphere and sent their finished goods to another, of huge and hideous towns, hastily constructed, and of a population whose lives from early childhood were ruled by the sound of the factory bell and constrained to a bleak and exhausting discipline of toil.

The causes which made Britain the pioneer of industrial capitalism were in part due to the bounty of nature. The climate was moist and therefore suited to the cotton industry. Of water power there was no lack in the northern and north-western regions of England. Most important of all there was abundance of coal and iron juxtaposed and convenient for transport by water. The coalfields of Britain were larger than any which had been opened out in France and Germany and closer to important harbours. On the basis of iron, coal, and textiles, Britain built up a type of civilization which has been copied all round the world.

That these natural opportunities were so fully utilized was due not to any high standard of popular education, but to an atmosphere peculiarly favourable to industrial invention and to the swift and ready exploitation of its results. The governing aristocracy of England, unlike the French nobility, was interested in commerce. Wanting money for the luxuries which money could command, the Whig lords were not the men to despise a fortune obtained through a factory or a mine or an Indian investment. Moreover, having successfully curbed the powers of the crown, they had no disposition to see an autocratic government revived in another form. The English parliaments of the

eighteenth century may be criticized for doing too little: they can hardly be attacked for doing too much. To the self-sufficient, acquisitive spirit of a money-loving population they offered no obstacle which can be accounted serious.

In such an atmosphere of relative freedom—and it may be noted that Britain after the Scottish Union was the largest free trade area in Europe—the descendants of the Puritans came into their own. Excluded from an active concern with politics until 1828 the Nonconformists applied a grave and intrepid energy to the pursuit of opulence. Labour they regarded as a sacrament, pleasure as a sin, the making of wealth a sign that their service was acceptable to the Lord. Entering with a rugged determination into almost every form of industrial and commercial enterprise, but specially attracted to iron, they had a large share in the making of a new England, less tranquil and lovely, but richer, more powerful, and vastly more crowded than the old.

These changes, however, would have been impossible but for the inventions. A small handful of remarkable Scots and Englishmen, fewer than would be required for a football match, succeeded by their ingenuity in transforming the economic life of the country. No doubt they derived support and inspiration from the atmosphere of their age. Science had been spreading its influence ever since Francis Bacon preached the value of the Inductive Method, and some of the inventors, notably James Watt, who first gave a decisive industrial value to the steam engine, were men of science. Yet more important probably than actual scientific training was the idea, which the Royal Society had so powerfully helped to spread, that knowledge was a growing thing, and that by observation and experiment new truths could be brought to light. Once aroused, the spirit of curiosity was inevitably turned upon the principal pre-occupation of the British people. This was no longer, as in the Puritan age, religion, but the pursuit of wealth through industry and commerce.

1736-1819

Some of the great inventors were poor operatives without science or education, but guided by a mechanical tact in relation to the appliances of their own industry which amounted to genius. Such were Kay of Bury, who in 1733 by his invention of the flying shuttle more than doubled the work which the weaver could perform, besides improving its quality, and James

Hargreaves, whose spinning jenny (1754) multiplied eightfold and more the productive power of the weaver. Such, too, were Richard Arkwright of Preston (1732-92), inventor of the spinning frame, founder of the English cotton industry, and parent of the factory system. Few Englishmen have exercised a more profound influence on civilization than this vigorous Lancastrian, who, after being successively a barber's apprentice and a wig-maker, made a series of inventions for carding and spinning cotton which rendered large scale production possible, and in the factories which he set up to exploit his discovery, established that system of massed and disciplined labour which is characteristic of the capitalistic age.

Being dependent on water for their power, the early textile factories were erected by the side of waterfalls, generally on some high desolate moor far from the natural centres of population. In such spots it is still a common experience to come across the ruined shell of a gaunt, high-chimneyed building, once the scene of busy activity, but long since deserted. The substitution of steam for water as the motive power in cotton mills rendered it profitable to concentrate factories in towns. Since power could now be generated wherever it was convenient, it was no longer necessary to transport workers to distant water. The village factory followed the cottage industry into the limbo of antiquities; the application of steam to machinery led straight to the factory town.

James Watt, the Greenock engineer, did not discover the use of steam as a motive force, nor did he create the steam engine. It was in brooding on the defects of an engine already fifty-eight years old that this delicate, fretful, melancholy genius hit upon the secret of the separate condenser (1769), which enabled steam power to revolutionize industry. The Newcomen engine had been employed for pumping in mines; but at deep levels it was useless, and at all levels, through waste of heat and other causes, defective in power and uncertain in operation. Watt cured these defects by his device of a separate condenser. One brilliant thought gave to mankind the empire of the mines with all that followed from such a conquest, more power, more machinery, more light and warmth, a higher standard of comfort for a large population. A subsequent invention of the rotary motion, imitating the movement of the water wheel, brought the steam engine into the cotton factories. This was in 1781, the

year of the British capitulation at Yorktown. All unnoticed, a new link more profitable than the broken skeins of imperial monopoly and preference was forged by the shy mechanical inventor between the United States and Britain. American cotton worked up in the mills of Lancashire went in the next century the round of the world.

These mechanical ideas were made effective only through the close association of the inventor with a great man of business, who had a faith in steam which no financial losses or anxieties could defeat. Without the help of Matthew Boulton, a hardware manufacturer of Birmingham, Watt's inventions might have been left to rest unused. Boulton, summoning Watt to his aid (1775), set himself to make steam engines for the market. He raised the capital, gathered the labour, erected the works, and eventually convinced the public. His sanguine energy and indomitable resource combined with the mechanical inventions of his sensitive friend accomplished in the space of a decade a revolution which in other circumstances might have taken a century. The first successful engine was turned out of the Soho works in 1776. Four years later forty engines were despatched to the Cornish mines. By 1789 steam had established itself as a dominating factor in most of the staple industries of England.

In the first half of the eighteenth century the great obstacle to industrial development in Britain was the state of the communications. While France possessed canals and roads which were the admiration of every traveller, the English roads, the supervision of which was confided to unpaid parish officers, were disgraceful, and English canals non-existent. So long as this state of things continued and many roads were impassable save in the summer months, while others, being too bad for carts or coaches, admitted only of packhorse traffic, no great industrial expansion was possible. But at last towards the middle of the century the British public began to take note of an evil which had been too long tolerated with an indulgent eye. Turnpike acts were passed under which improvements, substantial if unsystematic, were made. William Brindley, an illiterate genius, engineered the Bridgewater canal between Liverpool and Manchester; and then under the vigorous impulsion of three great engineers, Metcalfe, Telford, and Macadam, the long accumulated arrears were cleared away and the country was enriched by a system of roads, bridges, and canals, as good as any to be

found in Europe. The age of packhorses receded into the past, the short-lived age of stage coaches began. "In the year 1770," writes Joseph Aston in his *History of Manchester* published in 1816, "there was only one stage coach to London and one to Liverpool, which went from Aston into Manchester, and these set out only twice a week. There are now seventy distinct coaches which run from hence, of which fifty-four set out every day, and sixteen others three times in the week, to their different places of destination. In the year 1754 a flying coach was advertised, and boasted that, 'however incredible it may appear, this coach will actually (barring accidents) arrive in London in four days and a half after leaving Manchester.' The mail coaches now constantly travel that distance in thirty hours, and on several occasions when Bonaparte was tottering to his ruin, and on the news of the terminating battle of Waterloo, the Traveller, the Defiance, and the Telegraph coaches came down in eighteen hours." That was the brief but golden age of English travel, immortalized in the pages of *Pickwick*, when the horse was in his glory and the traveller had time to relish the beauties of the country and the humours of the road. The coming of George Stephenson's railway (1825) closed that chapter in English history, and opened an era of greater mobility, greater wealth, and greater restlessness for mankind.

1815

By the close of the Napoleonic Wars the character of a capitalist society, such as has since become general, was already discernible in Britain. Capitalism in some form or other has existed since the dawn of history. What was distinctive of the new capitalism was that it was not, as in previous ages, mainly agricultural or mainly commercial, but to a predominant degree industrial. It involved a divorce between capital and labour over a wide sphere of economic work in which capital and labour had been generally combined. In the new factories which blackened the skies the operative had nothing but his labour to sell. The employing class bought labour, the working class sold it. For the old relations based on custom and sweetened by human sentiment there was now substituted the cash nexus between master and man.

The evils proceeding from this rapid and soulless industrialization were not brought home to the conscience of the nation till the forties of the nineteenth century. The problems were new and such as a Parliament dominated by wealthy country

squires was ill fitted to appreciate. What was going forward in Lancashire and the Black Country, the sweated labour of women and small children, the shameful housing, the neglect of all amenities, the disparity between wages and profits, the uncertainty and impermanence of employment, failed to attract the interest or to stir the sympathy of the legislators of Westminster. Even Burke, whose flaming imagination embraced the Indian and American scene, and the vast significance of the French revolution, had no eyes for the urgent domestic problems of the Industrial Revolution. As the law forbade trades unions, Labour was unorganized and dumb.

The long war with France, though it had no effect in arresting the expansion of British industry and trade, was from every other point of view an unmixed misfortune for Britain and the world. The problems of the new industrial society, which were sufficiently novel and important to tax the undivided powers of a laborious and intelligent government, were by reason of the war deprived of any examination which was not positively unhelpful. While the government of England was struggling for its life with revolutionary and Napoleonic France, and the governing class were stricken with the fear of revolutionary danger at home, it was vain to expect that the needs of the new unknown, half-barbarous industrial population which had been so swiftly multiplying itself under the strange conditions of the factory in the northern part of the island would be sympathetically considered. Even William Pitt, who at one moment showed a real flash of interest and comprehension, recoiled from the task of alleviating the lot of the wage-earning population. The mentality which in and out of Parliament sustained the existence of the Slave Trade till 1807 was one element in the mental atmosphere of that time. Fear of the revolution was another. Both were unfavourable to a prudent handling of the social problems of the Industrial Revolution.

Adam Smith, saluting the dawn of the new industrial age in the *Wealth of Nations* (1776), exults in the vast accretions of wealth rendered possible under a régime in which trade is free, machinery general, and labour minutely subdivided. In his classic treatise, which is the Bible of Free Trade, the sagacious Glasgow professor discerns the tremendous economic powers latent in the British people which a system of liberty would release. The sober confidence of the Scottish economist was

1818-83

justified in the event. Free Trade paid: industrialism was a source of accumulating material prosperity; by whatever tests national wealth may be measured, its progression all through the nineteenth century was unimpeded. But ninety-one years after the publication of his *Wealth of Nations*, when the British capitalistic system had reached maturity, and was fast spreading through Europe, Karl Marx, a German Jew, resident in London, applied his critical intelligence to the examination of its result. Where Smith had seen only the sunlight, Marx saw only the shadows thrown upon the human scene by the unimpeded exercise of individual liberty, a subdivision of labour so minute as to stunt the intelligence and empty life of the craftsman's joy, an ever-widening gulf between wealth and poverty, a loss of that sense of stability and permanence which was characteristic of the older forms of society, and the relentless exploitation of the proletariat by their employers. The picture was overdrawn and in some important respects untrue to fact; but attention was directed to serious and undoubted blemishes, which, if they did not justify revolution, called imperiously for reform.

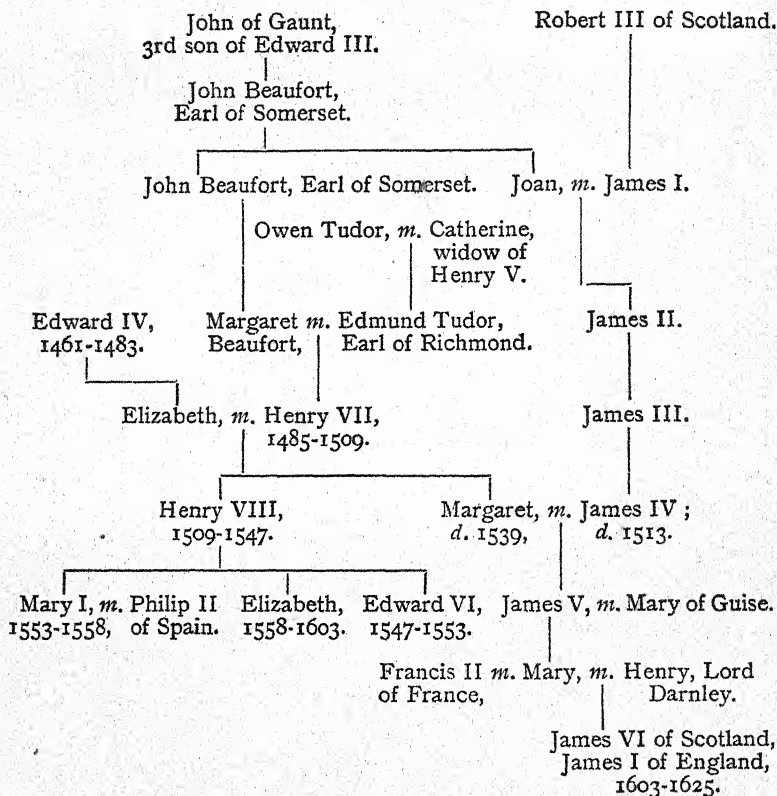
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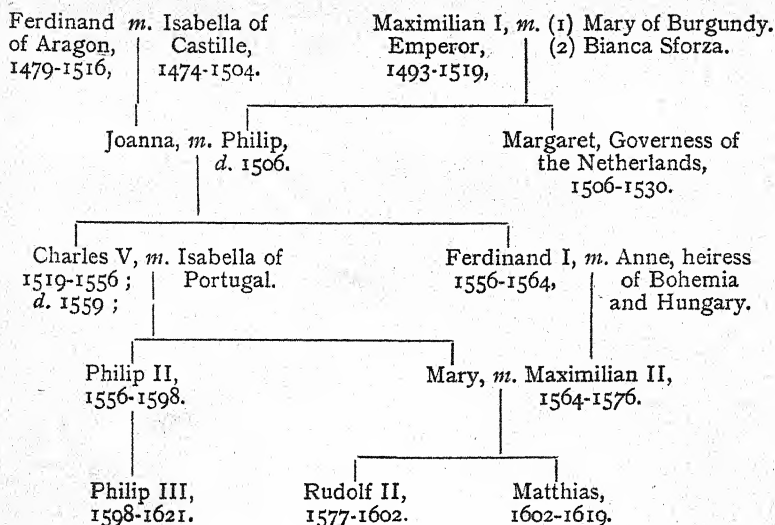
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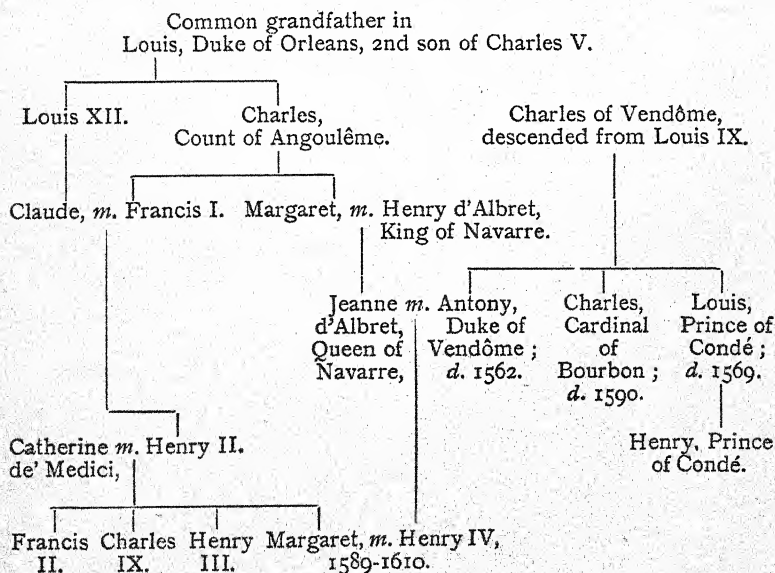
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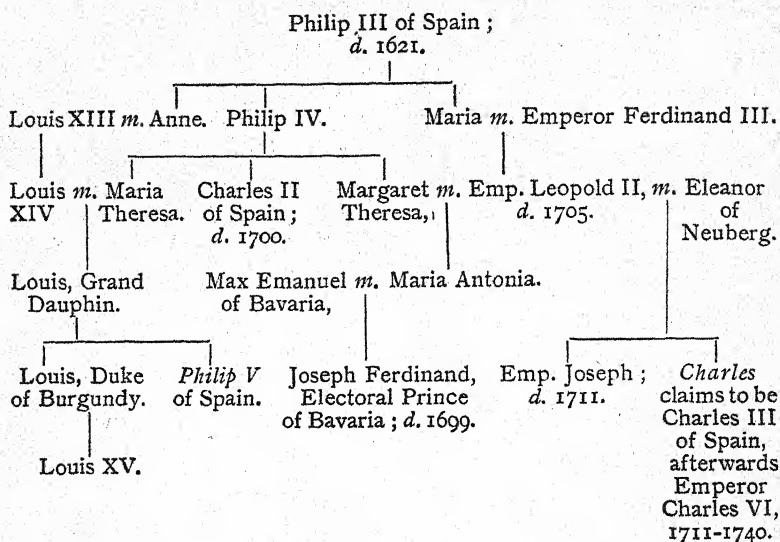
B.—EMPIRE OF CHARLES V.



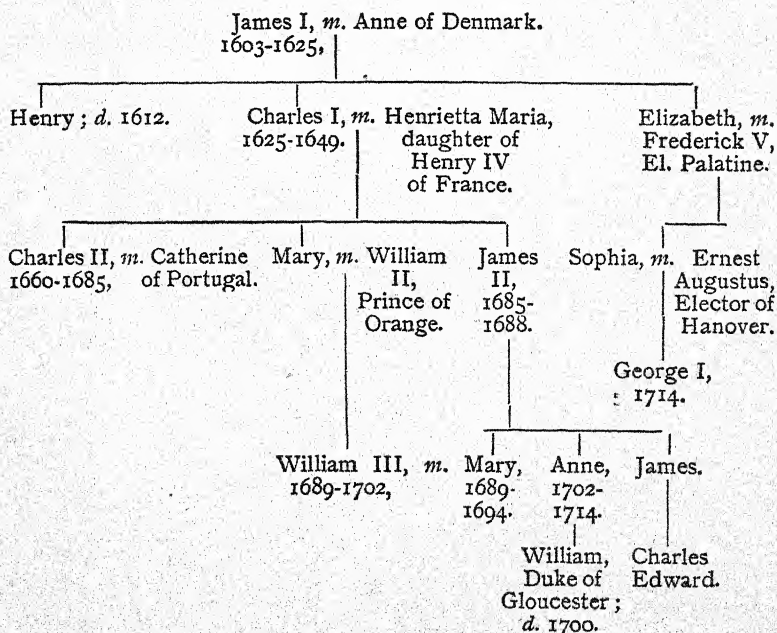
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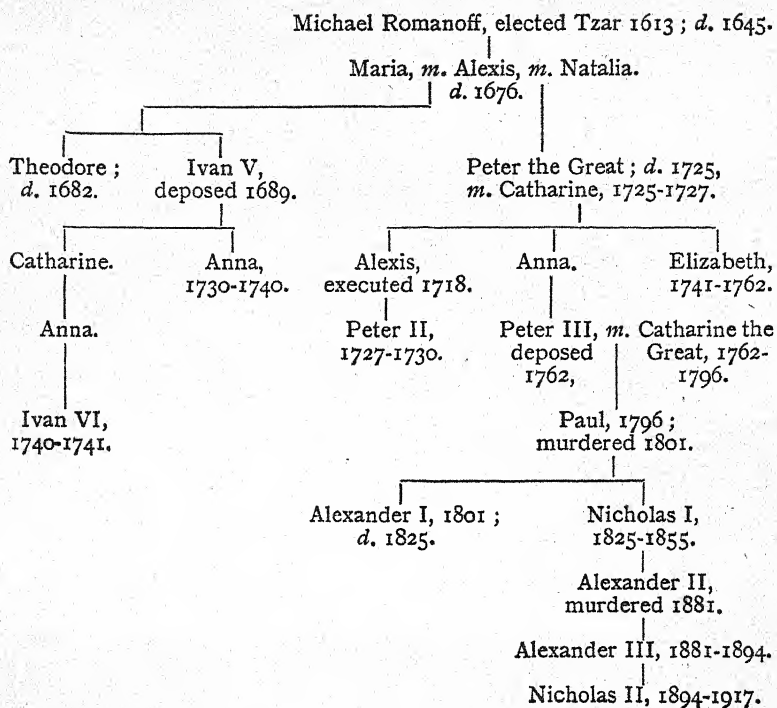
D.—CLAIMANTS TO THE SPANISH THRONE.



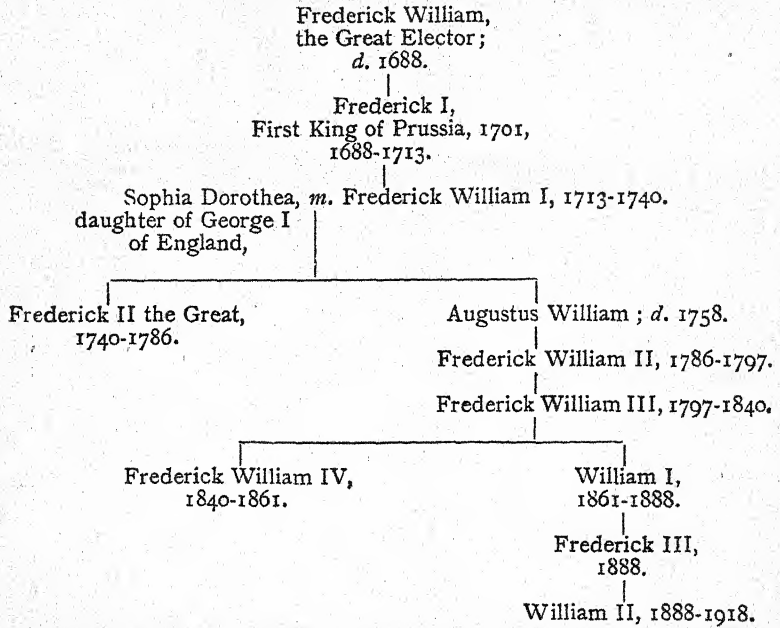
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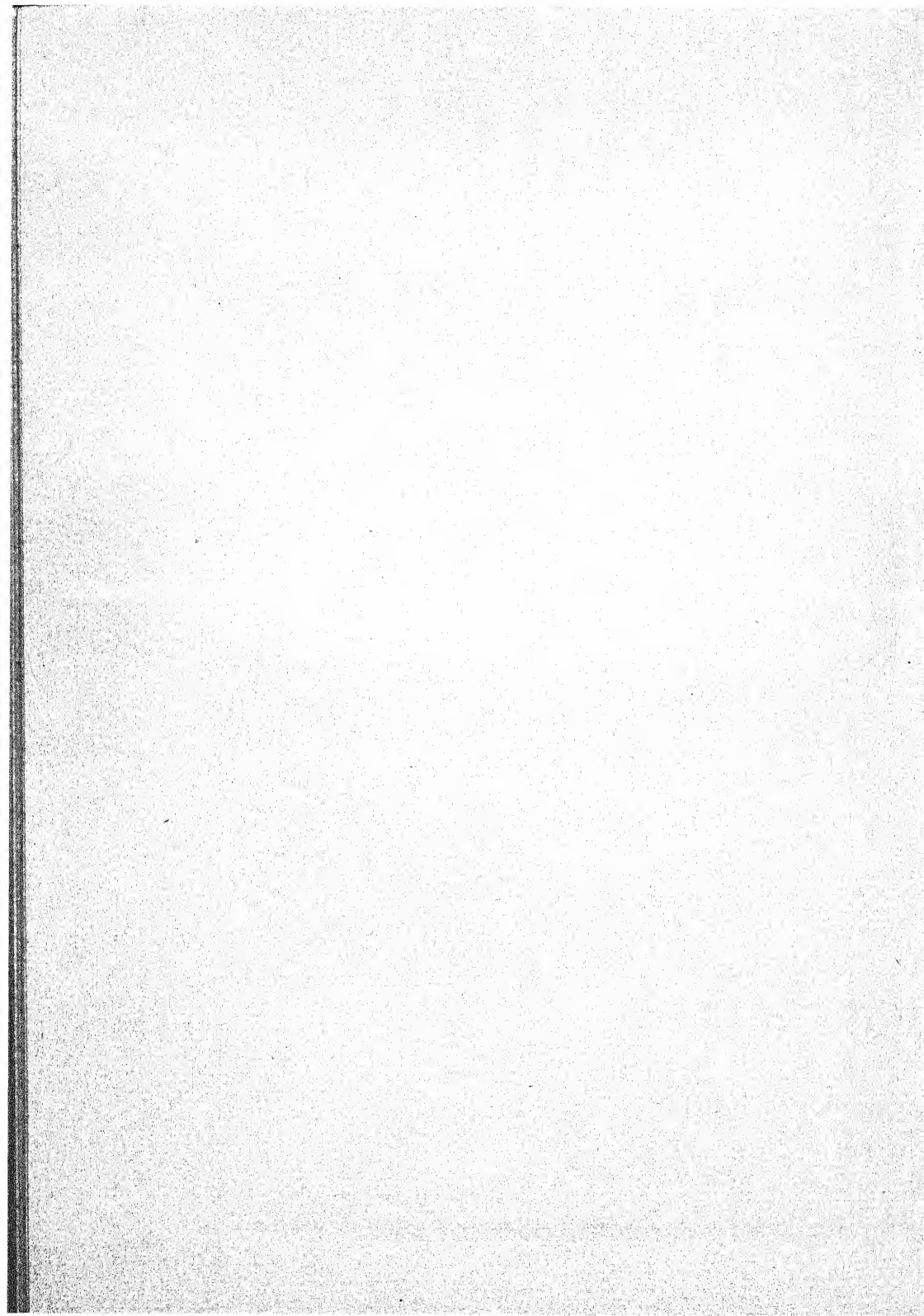
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